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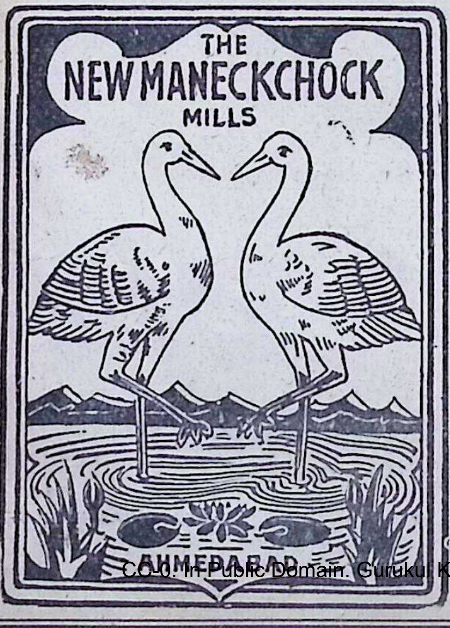

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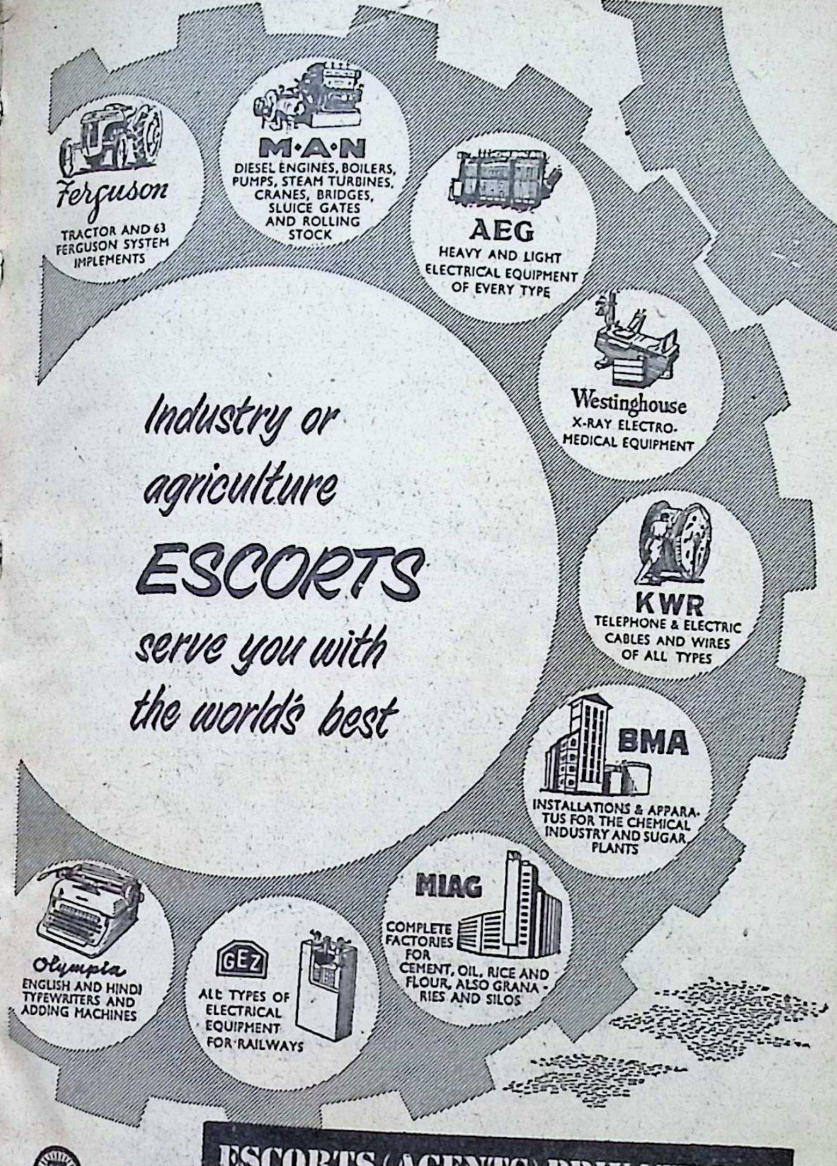

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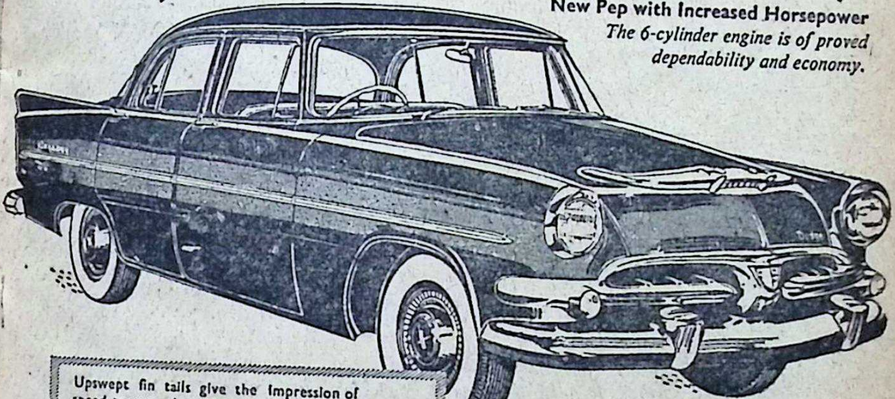

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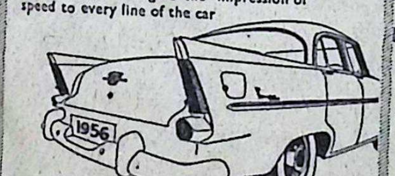

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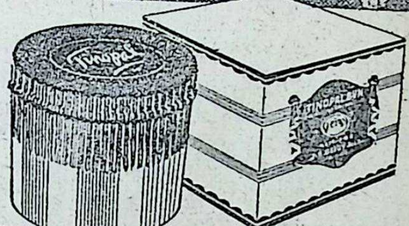

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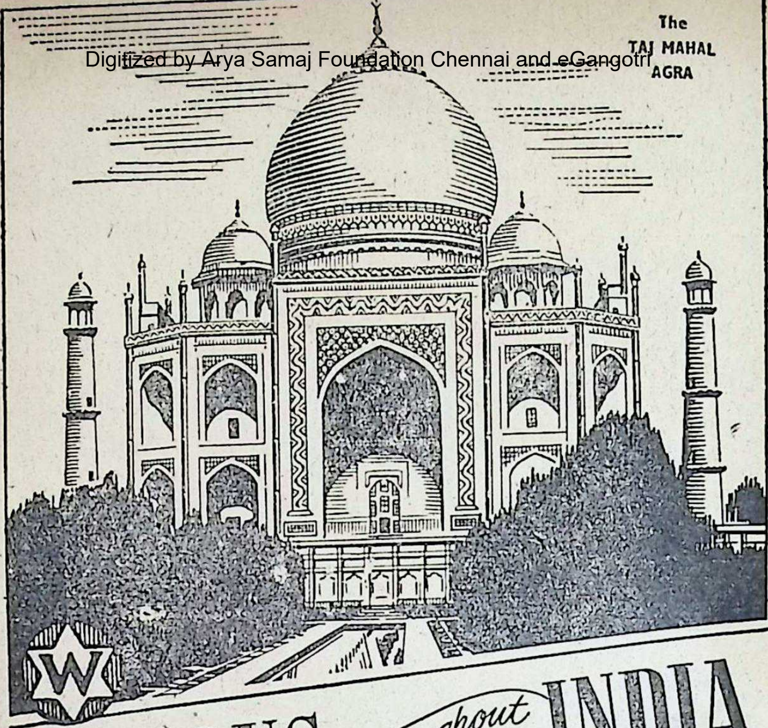

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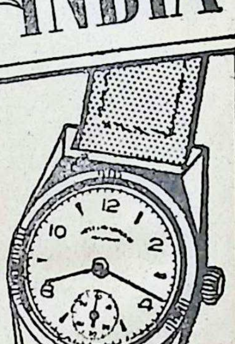

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।
Let noble thoughts come to us from every side
—*Rigveda*, I–89–i

Vol. III, No. 5] [OCTOBER 7, 1956

DURGA

तामग्निवर्णां तपसा ज्वलन्तीं
वैरोचनीं कर्मफलेषु जुष्टाम् ।
दुर्गां देवीं शरणमहं प्रपद्ये
सुतरसि तरसे नमः ॥

I seek that Durga as my refuge, the Goddess who is of the colour of flame, who blazes forth with her power, who consorts with the self-luminant Lord, and who is worshipped by devotees for obtaining the fruits of actions; this obeisance be to you, O excellent barque, for taking one across to salvation!

—**Krishna Yajurveda**

Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 111

★ *Sarpagandha* ★ *In The Land Of Rathods*

★ *The Desert Nursery*

Raj Bhavan, Lucknow,
October 7, 1956.

My Young Friend,

IN July 1st I inaugurated the Seventh *Vana Mahotsava* at Hanumangadhi near Naini Tal. In spite of rain, a large crowed had assembled. I first had *darshan* of the ten-foot Hanuman, whose heart is laid open to disclose Sri Ramachandra and Sita. Then I planted a tree; so did others. Chaturvedi, ex-Inspector-General of Forests, described the origin and development of *Vana Mahotsava* with his characteristic flourish.

On July 8th we celebrated *Vana Mahotsava* in the Raj Bhavan by planting a grove of coniferous trees of different species, both indigenous and foreign, the first of its kind in Uttar Pradesh, perhaps in the whole of India.

On July 9th I inaugurated the nursery of medicinal plants at Lalkua in the Naini Tal district. The nursery, when fully developed, will be an asset to India, for ours is the land of magic medicinal plants.

The main feature of this nursery is a block of *Rouwolfia Serpentina*. Don't be frightened; it is nothing but the dear old *Sarpagandha* of Ayurvedic fame. When I was young, *Sarpagandha* plants growing by the roadside were pointed out to me as being very useful in hysteria and insanity.

India has a monopoly of thi plant, but our allopaths remaine ignorant of it till foreign expert rediscovered it and carried i roots to the U.S.A. The medica journals of the world then haile it as a remarkable drug for th treatment of blood-pressure.

If Ayurveda had not been starved of State patronage—and it being starved even now—w should have presented this mag drug to the world much earlier. But in some matters we remain colonials; we only admire indigenous things when foreigners certify them as admirable. Till yesterday, *Sarpagandha* was a remedy for quacks; then foreigners dressed it up as *Rouwolfia Serpentina* and it is the triumph of modern science!

I also had something to do with two earlier nurseries of medicinal plants. In 1951, a nursery was opened at Dehra Dun to grow a variety of the *Tulsi* plant, which yields camphor. That same year, when I went to Chakrata, I was instrumental in planting a nursery of *Artimissia Maritissina*, the plant from which Santonin is produced, which, in a crude variety, flourishes in the Himalayas.

* * *

When I returned to Lucknow in the *Vana Mahotsava* mood, I accepted the invitation of Chief Minister Sukhadia to inaugurate the festival at Jaipur. I was also keen to pay a visit to the Desert Nursery of Jodhpur which I had inaugurated in 1952.

I was visiting Jaipur after a lapse of four years and was glad to see old friends. As usual, the hosts had seen to it that every minute of my time was fully occupied and that every ounce of my energy was thoroughly extracted.

I addressed the officers of the Secretariat, had lunch with the Chief Minister, addressed the Bar Association, inaugurated the *Vana Mahotsava* in Gandhi Nagar, met the Gujarat Samaj, saw the dances at the girls' institutions and was the guest of the Forest Minister for dinner.

When I went to bed I was like a crumpled tyre in need of repair. My system has a clock inside it, and when the time-table for meals and other activities goes wrong, the system goes wrong, too. But civilization is civilization. As you know, every healthy stomach revolts at well-regulated hours for meals, at any rate in India!

The next day we flew to Jodhpur. After reaching that beautiful city, I laid the foundation-stone of a hostel in the new, well-constructed and well-equipped Engineering College. The ceremony ended on a pathetic note. A man and his son in tattered clothes, and evidently extremely poor, flung themselves at my feet sobbing as if their hearts would break. With some difficulty they were lifted from the ground. All that I could gather from the wails of the man was that his wife had disappeared. I felt keenly for him. Possibly she had run away with a lover; perhaps she had been forcibly kidnapped; in any case a void and an ache had been left in the hearts of this poor man and his son, which could not easily be soothed. I hope the Police, to whom the man was entrusted, did something to restore the woman to him. There were people who laughed at his stressing helplessness, but their ughter hurt me.

*

The Chittar Palace, where we ayed, is perhaps the finest palaal building in India: a magnifient stone-structure on a rocky minence. It possesses finely arved pillars in the best Rajashan tradition: a blue marble bath which would have been the envy of Roman Emperors; well-appointed rooms, luxuriously furnished and mostly air-conditioned; halls in which hundreds can gather; balconies from which you can see, not only the white houses of the town glimmering in the sun against the background of the surrounding forests, but towering fortresses which, in the days of the heroic Rathods, held their enemies at bay.

The Palace was built by Maharaja Umaid Singh between 1929 and 1952 at an expense of Rs. 1,20,00,000, to give relief to the famine-stricken people. He died in 1947 and his son followed him soon after. The present Maharaja is eight years old. The pomp and plenty associated with rulership are gone and this magnificent edifice, unless rescued by the State, is likely to crumble to dust.

It is next door to criminal that we should allow the few hundred palaces in the country, which the owners cannot now maintain, to go to waste. Why cannot this palace be turned, say, into an institute of Indian Culture, to house, among other things, a museum? Ancient manuscripts are now rotting by their hundreds in different places in Rajasthan. The arms, shield and dresses of fiery Rajputs whose names are forgotten, are lying in thousands of homes. Do we not owe this debt to the heroes of our history?

Our young host and his family were not in Jodhpur, but I could not help thinking of the 'Rana Banka Rathod,' the Rathods gallant in battle, who, like a steel suspension bridge, swing across the gulf of two thousand years.

The Rathiks lived in Saurashtra in the days of Asoka. They provided the word 'Rashtra' in Maharashtra and in Rashtrakuta. The word 'Reddy' is possibly a corruption of the same word. The Rashtrakutas, a Sanskritised form of Rathiks or Rathods, ruled over Southern India for centuries and their suicidal raids on northern India in the second half of the tenth century, destroyed both the empire of Kanauj and their own.

In course of time, a Rashtrakuta warrior drifted to Kashi and his descendants established a powerful kingdom with Kanauj as its capital. The last Rathod King of Kanauj in the line was the much maligned Jai Chand, a very powerful ruler, who, in fact, died heroically defending the land against the Turks in the battle of Etawah in A.D. 1193.

His grandson, Rao Siha (1212-1273), retired to the desert and founded the royal line of Marwad. His descendant, Rao Jodha (1453-1488), founded Jodhpur by building the marvellous Fort, which still stands, and the Rathods of Marwad came to be immortalised in the song and story of Rajasthan.

Rao Ganga (1515-1531), son of Jodha, stood shoulder to shoulder with Rana Sanga when he faced the Moghul invader Babar in 1527. Under his successor, Rao Maldeo (1531-1562), Marwad reached the zenith of its power, its boundaries touching Agra and Delhi. He was a formidable prince. He refused to give asylum to Humayun when he was fleeing from the wrath of Sher Shah, but was later defeated by Sher Shah through treachery. The old warrior, who, in the end, was vanquished by Akbar after seventeen years of resistance, died in 1583, one of the most tragic figures in Indian history.

During the eighteenth century, the Rathods were practically independent and ceaselessly fought their neighbours, the Mughals and Marathas, by turns. During the Mutiny of 1857 they gave asylum to the British, made friends with the foreigners and remained to become their feudatories.

Sir Pratap Singh of China War fame, one of the finest Indian soldiers at the turn of century, was a scion of this family. The present eight-year-old Maharaja is the 40th descendant of Jaya Chand.

To-day, the Palace stands forlorn and empty as a monument to the vanished glory of the Rathods.

* * *

In the evening I visited the Desert Nursery and the Demonstration Area.

In 1950, I came across an old file, from which I learnt to my horror that the Rajasthan Desert was marching on the fertile basin of the Ganga at the rate of fifty square miles a year. With a layman's ignorant enthusiasm I plunged into the literature on the subject, raised the danger-cry of the march of the Rajasthan Desert, visited different parts of Saurashtra, Kutch and Rajasthan, and became an evangelist of desert-control.

The Rajasthan Desert is, in a sense, an arm of the great Desert-belt which extends from the Sahara across Syria, Anatolia and Arabia, through long stretches of the Iranian plateau to Baluchistan and Rajasthan in India, through the basin of the Uralo-Caspian seas and the deserts of Kizil Kum, Kara Kum and the Balkash region, till it broadens out into Chinese and Russian Turkistan and finally ends in the deserts of Takla Makan and the Gobi.

At the same time, the desert of Rajasthan has not been made by nature, but by man and goats. For centuries men have been cutting down the trees which bordered Saurashtra and Rajasthan and the rivers which flowed through the area have either dried up or changed their course. It is equally a desert made by goats; for they not only eat up every blade of vegetation as it comes up, but, for want of fodder, they stray to the Agra-Mathura region, eating whatever they find.

Rajasthan has a population of twelve million cattle, seven-and-a-half million sheep and eight million goats, not to speak of camels. As these animals wander from place to place, their hooves break up the top soil and the wind carries away the particles of the fertile land, leaving only the heavier sand behind. The finer dust is carried even to the Secretariat tables of New Delhi, while the heavier particles move short distances and form dunes.

At first the dunes are small in size; then, as they move, they grow larger and are joined by others. These little home-made deserts then encroach upon neighbouring fields.

This process has gone on and on year after year, till the expanse of the desert and the semi-desert covers eight thousand square miles. It has been fanning out for centuries, causing an extreme aridity of the peripheral land and threatening to engulf the basin of the Ganga, which supports the vast bulk of our population.

In 1950, considerable plantations were begun on the sea-shore of Saurashtra. In Somnath, for instance, where the whole village was surrounded by sand-dunes, we now have a forest-belt.

I inaugurated the Desert Nursery in Jodhpur in 1952, so that intensive work could be carried out to arrest the march of the desert. Later, a committee went into the whole question of desert. The problems were re-examined by an F.A.O. expert, Dr. Goor, and an elaborate programme was drawn up.

The Jodhpur nursery, with 128,000 plants of 201 species, controls nine other nurseries. The demonstration area, which I visited, is a thousand-acre large, and grows all kinds of xerophytes, both trees and grasses. Of them all, the *Prosopis Juliflora,* the Vilayati Khejdi, have been the most successful desert-arresting tree.

A 36-square-mile shelter belt is being built up near the border of the Rajasthan Desert. Grass and vegetation are being created round military and air-force headquarters, railway and police stations, schools, gram panchayats and co-operative societies. Avenues are being planted along the roads. Shifting sands are being immobilized along the railway tracks. Several plantations have been taken in hand.

So, after all, the seed sown in 1952 has grown. But unless we have *bakri-sadans* to segregate the omnivorous goats and provide fodder for them, the desert will never be controlled.

☆

The resolution which the Indian Delegation moved at the Sixth Session of the F.A.O. in 1951 has aroused mass-consciousness of the aesthetic, physical and economic value of trees all over the world.

The *Vana Mahotsava*, or the World Festival of Trees, has now spread from country to country under different names. In the U.S.A. and the U.K. it is called Arbor Day. In several countries it is called the Tree Holiday or the Festival of Trees; in Japan it is called the Greening Week; in Israel, the New Year's Day of Trees; in Korea, the Tree-loving Week; in Yugoslavia, the Reforestation Week and in Iceland 'The Students' Afforestation Day'.

In this matter, continuity of purpose and effort is vital. It is not enough to put a tree in the ground, to have a photograph taken and to say a prayer over it. Someone must look after its needs. It wants light, water and fertile soil. It has to be guarded against damage. A few billion trees might be looked after by qualified foresters, but that is not likely to solve the problem. The responsibility must belong to the individual who plants the tree.

In order to derive the highest benefit from *Vana Mahotsava*, it is necessary to train school children in tree-consciousness.

If, during *Vana Mahotsava*, school-children take part in the celebrations, learn to sing about trees and help to plant and water them, a new consciousness will grow, not only in the children, but among their parents.

If by appeal to Governments, or to the generous public, schools were to procure land in their vicinity and make it the children's responsibility to plant the area, we should have achieved tree-consciousness. In the U.S.A. and the United Kingdom, the Arbor Day is being used for the training of students in mass activities for tree-planting. In Spain, on the Tree-Day, the schools concentrate on school forest plots. In some countries, where urban schools cannot own their school forests, they are encouraged to go into partnership with rural schools.

I wish our Ministers of Education in the country would also become Acharyas of *Vana Mahotsava*.

Yours sincerely,

Three Feet of Land

V. G. Ramachandran

LORD VAMANA, bearing an umbrella, the *danda* and a *kamandalu* strode into the sacrificial *mandap* of the powerful Bali, who was surrounded by the austere Bhrigus, helping Bali perform the horse-sacrifice.

The Bhrigus saw the vision of the Lord Hari in the Dwarf brahmin.

Bali, with his customary piety and munificence, after washing the guest's feet, begged of the Brahmachari to accept any gift of his choice.

The Lord felt elated and praised Bali's ancestors who were renowned for truthfulness and munificence and expressed his humble desire to be given a boon of only *three feet of land.*

The great Bali laughed and said that the boy Brahmachari was obviously an inexperienced person to ask for a mere three feet of earth from him who would give away a continent, and that Bali's tradition was that a person taking a boon from him should not be driven to ask for a second time. The donor's gift should satiate the donee.

The Lord cryptically drove home certain wholesome truths, in reply to Bali.

He said "One who is not satisfied with three feet of land will not be satisfied with even a continent! Non-contentment is the cause of man's cycle of births and deaths. True contentment heralds deliverance. The spiritual power of the Brahman who is content with what is got by chance, increases. Only so much as is useful is real wealth. Hence I ask you, great King, for three feet of the earth."

This was indeed the spiritual message of the Lord to Mahabali who with his penance, was power-mad with an insatiable greed for possessing the entire world.

Sukra, the most eminent of the Bhrigus and the Acharya of Bali warned the latter to be careful. The Vamana brahmin was Lord Hari Himself and was there to snatch all the power, prosperity and fame of Bali in order to give them to Indra.

The noble Bali knowing what was in store for him, never swerved from the path of his *Dharma*, and said "How I, a descendant of Prahlada, can refuse this gift to a brahmin, after having promised to give him? I do not fear hell so much as deceiving a brahmin. Untruth will certainly land me in hell."

So saying the great Bali made the gift to Vamana with a spoonful of water and asked the brahmin to measure and take three feet.

Vamana set forth his foot and lo! the dwarf-form grew up wonderfully into a grand resplendent thousand-sun-like Visvarupa of Sri Trivikrama *avatar* of Lord Hari. Bali saw the whole universe with its material objects, faculties and objects of the senses, minds and individual souls embedded in the Lord's body.

The Lord of huge stride shone with illimitable glory.

The Lord bestrode the whole of the earth with one foot, and pervaded the skies with his body and the directions with his arms. The second foot measured the heaven covering the Brahma Loka and the Satya Loka. Where was the Lord to measure the third foot?

The Lord jeered at Bali "Promising to give me three feet, you who imagined to be the most wealthy, have deceived me. Where is the third foot of earth promised? For this deciet, you shall suffer hell."

The redoubtable Bali, unshaken in his *dharma*, and realising that he was thrice blessed by being donor to the Lord Himself, sai "Oh Lord! I shall make my wor true. I am not so much afraid hell as I am of infamy resultir from untruth. I rejoice at th punishment as coming from th hands of the greatest of the revered. I am thrice blessed in havin the vision of your Visvarupa which cannot be had even by grea yogis. The Lord as my enemy i my kindest benefactor. Lord! shall keep my word to the end o my life. Do measure the thir foot on my head. I am supremely happy now to have been able t keep my word."

When Bali was speaking thus Prahlada, his grandfather, the beloved of the Lord, appeared. Bali worshipped him.

Prahlada prayed to the Lord: "Lord! You Who have given to Bali everything is now pleased to take it all back. Such is Your great mercy in redeeming erring men."

The Lord replied "I destroy the possession of him whom I bless, possession with which man becomes haughty and insults the world and Me. But Bali has come out triumphant. He never forsook truth."

But Bali the truthful, was equally the victor in that he had conquered the ego in man and surrendered himself to the Lord and thereby attained immortal fame.

> ....Spinning for me is an emblem of fellowship with the poorest of the land and its daily practice is a renewal of the bond between them and ourselves. Thus considered, it is for me a thing of beauty and joy for ever. I would prefer to go without a meal than without the wheel..............
>
> —Mahatma Gandhi.

THE CHARKHA

●

Mahatma Gandhi

●

I FEEL convinced that the revival of hand-spinning and hand-weaving will make the largest contribution to the economic and the moral regeneration of India. The millions must have a simple industry to supplement agriculture. Spinning was the cottage industry years ago, and if the millions are to be saved from starvation, they must be enabled to reintroduce spinning in their homes, and every village must repossess its own weaver.

I think of the poor of India every time I draw a thread on the wheel. The poor of India today have lost faith in God, more so than the middle-classes or the rich. For a person suffering from the pangs of hunger, and desiring nothing but to fill his belly, his belly is his God. To him anyone who gives him his bread is his Master. Through him he may even see God. To give alms to such persons who are sound in all their limbs, is to debase oneself and them. What they need is some kind of occupation, and the occupation that will give employment to millions can only be hand-spinning.... I have described my

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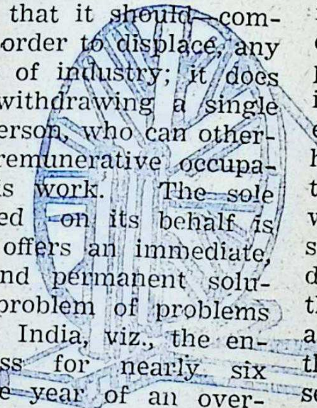
On October 2, the nation celebrated Gandhi Jayanti. Gandhiji had repeatedly observed that the week should be celebrated as Charkha Jayanti.

spinning as a penance or sacrament. And, since I believe that where there is pure and active love for the poor there is God also, I see God in every thread that I draw on the spinning-wheel.

Hand-spinning does not—it is not intended that it should—compete with, in order to displace, any existing type of industry; it does not aim at withdrawing a single able-bodied person, who can otherwise find a remunerative occupation, from his work. The sole claim advanced on its behalf is that it alone offers an immediate, practicable, and permanent solution of that problem of problems that confronts India, viz., the enforced idleness for nearly six months in the year of an overwhelming majority of India's population, owing to lack of a suitable supplementary occupation to agriculture and the chronic starvation of the masses that results therefrom.



I claim for the Charkha the honour of being able to solve the problem of economic distress in a most natural, simple, inexpensive and businesslike manner. The Charkha, therefore, is not only not useless...but is a useful and indispensable article for every home. It is the symbol of the nation's prosperity and, therefore, freedom. It is a symbol not of commercial war but of commercial peace. It bears not a message of ill-will towards the nations of the earth but of good-will and self-help. It will not need the protection of a navy threatening a world's peace and exploiting its resources, but it needs the religious determination of millions to spin their yarn in their own homes, as today they cook their food in their own homes. I may deserve the curse of posterity for many mistakes of omission and commission, but I am confident of earning its blessings for suggesting a revival of the Charkha. I stake my all on it. For every revolution of the wheel spins peace, good-will and love.

[From *Young India*. **Courtesy:** *Navajivan Trust.*]

War is the negation of truth and humanity.

Jawaharlal Nehru

The Nalanda Campus

Radha Kumud Mookerji

ONE of the greatest educational achievements of Ancient India was the building up of a University called the Nalanda Mahavihara to which were affiliated colleges called Viharas.

The Nalanda Mahavihara was a post-graduate University attracting students for advanced study from distant foreign countries like Korea, Mongolia, Japan, China, Tukhara, Tibet and Ceylon as noted by the Chinese scholars, Yuang Chwang and It-sing. The former was in residence at Nalanda for 6 years from A.D. 635 and the latter for 10 years from A.D. 675. This account of Nalanda is based on the record left by those two foreign scholars.

This post-graduate University had on its rolls 8,500 students who were taught by a staff of 1,510 teachers who daily delivered between them 100 discourses to as many Seminars or Schools of Discussion on as many different topics.

Admission to the University was made by an examination which was very stiff. Only 20 per cent passed it.

The success of the Universit was due to the scope it gave to in dividual instruction as indicate by ratio of the number of teache to taught. A teacher was in char of a group of only six student There was no such system as t mass instruction of large classes.

The subjects of study showed wide range including Brahmanic and Buddhist, sacred and secular, Sciences and Humanities, Arts and Crafts (*Silpasthanavidya*), subjects like *Sabdavidya* (Grammar), *Hetuvidya* (Logic), Philosophical systems, Samkhya, Yoga and Nyaya together with *Chikitsavidya*, Elementary Medicine, which was a compulsory study.

Yuang Chwang came all the way from China to India facing all the risks and hardships of travel. across deserts and snowy mountains, and hostile territory to study Yoga at Nalanda under its Master Silabhadra.

The University had as its teachers some of the master-minds of India, scholars like Nagarjuna, Aryadeva, Asanga, Vasubandhu and Dinnaga at different periods.

As Nalanda attracted foreign scholars, it also sent out its own scholars to carry Indian thought to foreign countries. They worked mostly in China and Tibet to which they introduced select Indian religious texts by translating them from Sanskrit to Chinese or Tibetan.

Among Nalanda scholars who thus worked in China as exiles from their mother-country may be mentioned Kumarajiva, Paramartha and the like. Among scholars who lived in Tibet may be mentioned Santarakshita, Padmasambhava, Kamalasila, Sthiramati and Buddhakirti.

The Mahavihara of Nalanda as well as its affiliated Colleges or Viharas issued their own seals indicative of their corporate authority. The seals of the University bore the following inscription: *Sri - Nalanda - Mahavihara - Aryabhikshu - Samghasya*, "of the governing body (*Samgha*) of the august (*Sri*) Mahavihara (University of Nalanda)." As regards the seals issued by the Colleges, we may instance the seal issued by the College or *Samgha* called Gunakara *(Sri Nalanda Mahavihara Gunakara-Buddha-Bhikshunam)*.

Nalanda also accommodated within its campus Colleges for foreign students. One such was established by the Sailendra King, Balaputradeva, Lord of Suvarnadvipa (Java and Sumatra) (*Maya Nalandayam Viharah Karitah)* to which he contributed an additional endowment of five villages of Magadha through the then King of Magadha, Devapaladeva (A.D.815-854). The endowment was made to provide for the students of Javanese College the necessaries of life like food (*pindapata*), clothing (*chivara*), shelter (*satra*), bed, medicine (*bheshajyadi*) and even writing material (*lekhanadi*). This gift was communicated to the King of Magadha through his Ambassador (*Dutaka*) named Balavarmā, as stated in his Inscription on a copper-plate.

Some seals also point to the existence of several other Mahaviharas or Universities within the city of Nalanda, which thus grew up to be a vast educational complex and a centre of various studies. These Mahaviharas were founded by kings after whom they were named, e.g. the Mahaviharas associated with kings Sakraditya, Harivarma, Simhapala or Dharmapala.

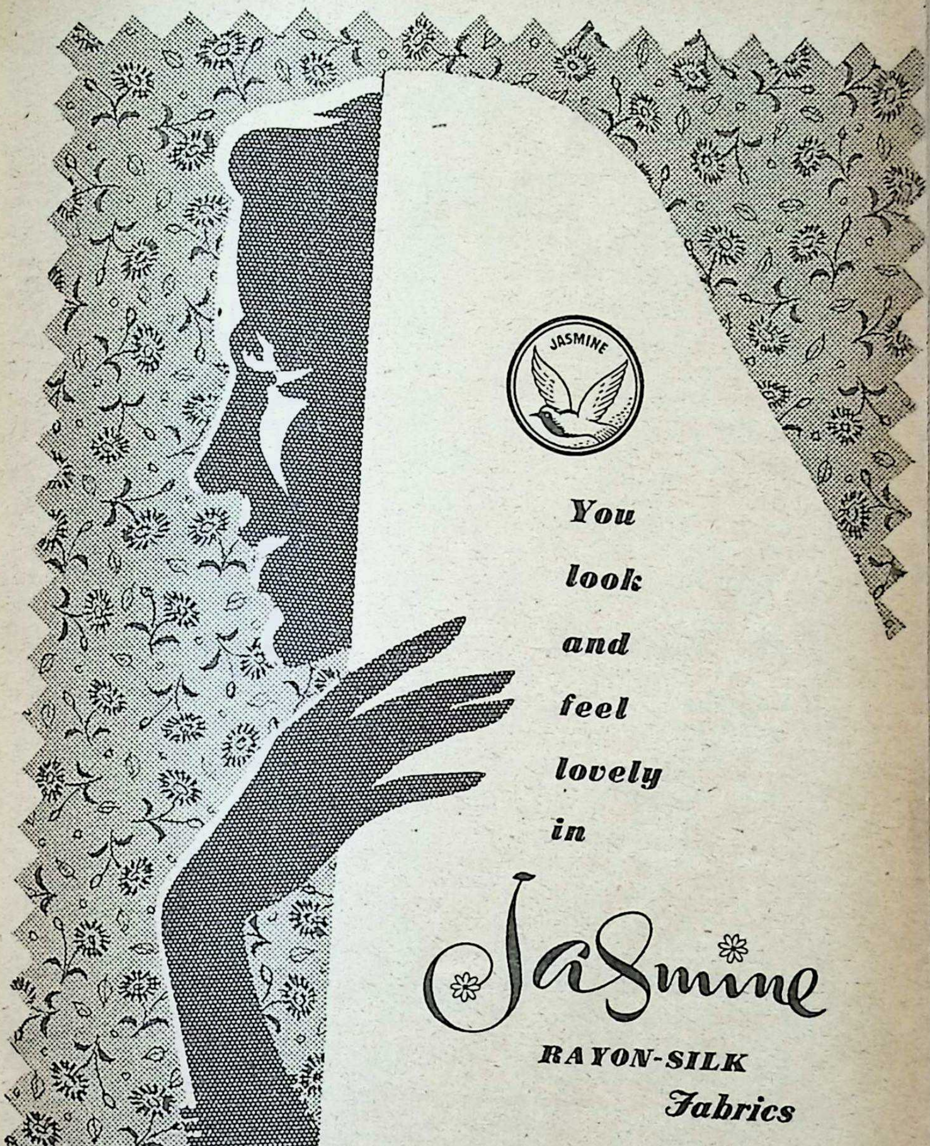
Nalanda was maintained by the income from its villages granted by kings. Emperor Harsha, for instance, made a gift to the University of 100 villages. The University derived the food for its population from its own agricultural and dairy farms.

Yuang Chwang records the daily despatch from the University's farms out in the villages of cart-loads of "several hundred *peculs* of ordinary rice, and several hundred *cotties* in weight of butter and milk." One *pecul* is taken as equivalent to 133 lbs., equal to 66½ seers, equal to say, roughly, 1½ maunds. One *cotty* is equal to 150 lbs., equal to 75 seers, equal to roughly 2 maunds. If 'several hundred' *peculs* of rice are taken to be 400 maunds, it will feed a population of 16,000 on a ration of one seer of rice per head per day. To rice was added the nutritive and protective food of milk and butter as the foundation of national physique.

The soul of the University was its Library which was located in a special area called Dharma-ganja, "Mart of Piety" and consisted of three huge buildings known as Ratnasagara, Ratnodadhi and Ratnaranjaka (Place of Arts) of which the first was of nine storeys.

We have in our time and in our way, during our long history of thousands of years, welcomed and absorbed other cultures. We take pride in thinking that we have also to some extent imparted to them something of our own. The one world of tomorrow can only be one where national cultures and interests are intermingled in the culture and interests of the human race.

—Jawaharlal Nehru



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BHAGAWAN PARASHURAMA

PART I: WHEN THE WORLD WAS YOUNG

●

K. M. Munshi

●

YOU HAVE READ—

The Aryas led by King Divodasa of the Tritsu tribe and his high-priest Sage Agastya, are at war with Shambara, the king of Dasyus. Vishwaratha, the king of the Bharata tribe of the Aryas, is taken captive by Shambara and brought to his fort.

Shambara's daughter, Ugra, falls in love with Vishwaratha. Vishwaratha accepts Ugra as his wife.

Ugra helps the Arya conquerors to enter Shambara's fort and save the Arya prisoners, Lopamudra, Vishwaratha and Riksha. Shambara who was mortally wounded curses his daughter for her betrayal.

Agastya wants to put an end to the life of Ugra but Vishwaratha rallies to her protection defying his guru. Pratardana, the general, too, lines up behind his king.

Lopamudra intervenes on Vishwaratha's and Ugra's behalf. Incidentally she goes out of her way to express her love for Agastya which only aggravates the latter's scorn.

Ugra gives birth to a son but Lopamudra realizing its consequences to Vishwaratha, exchanges it for a dead one. Lopamudra succeeds in winning Agastya; but the next moment Bhairava tries to stab her which was prevented by Vishwaratha who kills him ultimately. But news comes that Ugra had been killed by Bhairava.

Agastya marries Lopamudra and Vishwaratha, Rohini. Sudasa out of jealousy drives Vishwaratha from Tritsugram. Deeply grieved Vishwaratha walks up the Gomantaka Hill seeking guidance from Lord Savita. Vishwaratha's 'Pitrus' teach him the 'Rita'. Lord Savita orders him to live in 'Rita'. Vishwaratha faints.

23

VISHWAMITRA

SURA was once again the gay, buxom young woman as she had been in Shambara's Fort, only a little more mature. She had acquired a complete hold over Riksha, and they had decided, once they had reached Bharatagram, to get married.

During these few weeks she had also proved the most impossible as well as the most indispensable person to the irascible Mriga, Riksha's mother. Mriga hated Sura for being a Dasyu. She had always wanted Riksha to marry an Arya girl, the daughter of a friend of hers. She did not like Sura's mischievous ways and practical jokes. But, for the first time in many years, she had someone to order about and to do the household work for her. For many years she had quarrelled with Riksha for his drunken habits, which he had developed in Shambara's Fort. Now she found a powerful ally in keeping Riksha comparatively sober. But grumbling was the breath of life to Mriga, and teasing her was Sura's finest sport.

After Vishwaratha had withdrawn to the Gomantaka Hill, Riksha went home, where he found that a first-class war was going on between Mriga and Sura. Mriga stood on the ground, looked up at the heavens and abused Sura with the aid of a vocabulary richer than most others in Tritsugram. Sura was on the roof crouching and whenever in the course of her endless eloquence Mriga paused for breath, all the reply that she gave was to let go a long series of piteous "meaa....a....a....a....a....o....oo."

For once in his life Riksha was emphatic in his demand, "Stop this nonsense. Vishwaratha has gone to the Gomantaka Hill. I cannot now go to Bharatagram with either of you. We are finished."

This terrible news silenced Mriga and brought Sura down from the roof with the agility of a cat.

"What has Vishwaratha done?" cried Sura; "We are not now going to Bharatagram. I tell you I shall die. My friends and I have long decided to drown ourselves if Vishwaratha leaves us. We will not go back to the Black-Field. We will not be sold like cattle. We shall simply not live."

Riksha was puzzled by this sudden outburst. All he could say was: "I will, I will...." but before he could finish the sentence, Sura was at him. "You, you, no one will look at you. No one will spit on you. Why do you look at me so idiotically? Don't you know that Vishwaratha must live and take us to Bharatagram? If he dies, nobody will care for you. Everyone will kick you out as a drunken fool. Mother, mother, shake him by the neck. We must go to the Hill, he and I. We must beg Vishwaratha to come back. If he does not come back, or is dead, I shall bite my tongue and die on the spot. Riksha can then do what he likes. I will either be the wife of Riksha Rishi or die." She turned to Riksha "Come, do not look at me in that silly fashion. We must go."

"But he said that we should leave him alone till tomorrow morning," said Riksha, shaking his head. But he was unable to arrest the fury of Sura.

"I tell you he cannot be left alone. We Dasyus are his people. Do not look at me like that. You call yourself his best friend. Come along, hurry up," and she dragged Riksha from the house, making him run, which he always found a trial. They took their way by the more isolated side of the Hill and climbed up a path which the cows had made, when grazing.

The people had settled down for the night at the base of the Hill, without food and water. Mother Ghosha and Rohini sat side by side, looking at the Hill with anxious eyes, too unhappy either to sleep or to exchange a word. But when the dawn was on the point of breaking, Rohini could restrain her impatience no longer.

"Wait here, mother. Even if I have to break his commands, I will go to the top of the Hill. Vrika must come with me."

Accompanied by Vrika, she climbed the Hill. When they reached the top, they saw Vishwaratha lying unconscious on the ground. Rohini, thinking he was dead, broke into a wild cry of anguish and flung herself upon him. Vrika invoked his new-found gods, as well as his old god, Ugrakala.

Vishwaratha slowly regained consciousness, opened his eyes, and after a moment or two, recognised Rohini.

"Rohini, I have met them all, the Devas and the Pitris," he said slowly as he sat up.

"My lord, my lord, why did you leave me alone? Tell me what happened," said Rohini.

"I have received their commands. Rita is all. They have asked me to establish its sovereignty over all the worlds."

"But you will come back?" implored Rohini.

"I have my commands, I will come."

"My Sage, let us go", said Rohini as she clung to his feet. "I know you are a Maharshi. Your light shall outshine those of the Seven Fathers."

Riksha and Sura, who had been sitting behind a hedge nearby, now summoned up courage to come towards Vishwaratha. They fell at his feet, and Sura began laughing and crying at the same time.

"Why did you leave us, my lord, my Maharshi, my beloved brother?" asked Riksha in his usual melodramatic way. "I am unhappy; Sura is unhappy; my disciples are unhappy," and holding Vishwaratha's feet, he began to cry in the ridiculous manner of which no one else in the world was capable.

"What are you doing, Riksha?" asked Vishwaratha. "Get up."

"I won't, I won't, unless you agree. I will die at your feet; Sura will also die. My body will be eaten by vultures. If you do not come, no one will look at me; no one will call me a *rishi*. If you do not come, I shall die. And if I die, the sin of killing the friend of your boyhood will be on your head."

Vishwaratha could not restrain a smile. He lifted Riksha and embraced him. "You and Sura go down the Hill and after offering prayers we will follow."

Presently, the anxious crowds waiting below could see Riksha running down the path with the speed of a baby elephant.

"Victory, Victory!" he shouted, panting heavily. "Vishwaratha, the Friend of All, is returning. The Gods and the Pitris have commanded him to come back to us."

People crowded round him and, having recovered his breath, Riksha began to talk as expansively as ever. "I went up; Sura came with me. We went by the path of the ows. I caught hold of my friend's feet. "Come, you must come," I said. "If you don't, I die and my disciples die with me. The Bharatas will die; so will the Tritsus and their friends." When I spoke thus, Vishwaratha, my beloved friend, who has never denied me anything, said: 'Brother, I have received their mandate from the Gods and Pitris. I come.' Then, my friends, I tell you, he cried. Tears rolled down his cheeks and do you know what he said? 'Riksha, dear friend', and mind you, these were his exact words and he patted me on the back, 'I can face most things, but I cannot see you die. Go and tell Mother Ghosha I am coming.' Make way, I must meet her."

And as they made way for him to go to Mother Ghosha, he turned to the Dasyus who had crowded round him and said: "Did I not tell you that I alone could bring him back? No one else could have done it." Whereupon a hundred dark faces were flushed with joy as they shouted "Victory to Rishi Riksha."

The news spread like wild fire, and soon Agastya, Lopamudra, Mother Ghosha and King Divodasa came on the scene. The crowds parted to make way for them. And before them all ran Shakti, cutting capers and shouting with joy. And from the hill-top they saw Vishwaratha stepping down, staff in hand, Rohini by his side and Vrika behind.

Wild enthusiasm moved the crowd. Everyone shouted "Victory, o the Bharatas!" "Victory, to the best of Bharatas!"

Vishwaratha came down and fell at the feet of Agastya and the other elders.

"Gurudev, venerable mother, the Gods and the Pitris have commanded me to come back and live in *Rita*."

Agastya lifted him from the ground and embracing him said: "My son, I am no longer worthy for you to fall at my feet."

Lopamudra hugged him to her heart and with a cheering look embraced Rohini, too. Then Vishwaratha turned to his mother and fell at her feet. She was shedding tears of joy.

King Divodasa also approached Vishwaratha saying, "Son, let me embrace you. You are dearer to me than anything in life. If you had not come back, I should have died of a broken heart."

Pratardana came and fell at the feet of Vishwaratha. "Come, my lord, your Bharatas await you."

"My Pratardana, I cannot live in the shadow of the royal umbrella. My poverty is my riches now. The earth will give me fruit to eat; the rivers will give me water to drink; the trees will give me shelter and the bare ground shall be my bed."

Before anyone could reply, some one came rushing madly through the crowd. It was Prince Sudasa. Everyone frowned when they saw that he came near Vishwaratha and a hoarse murmur of anger arose from the crowd. But Sudasa did not heed the murmur. He pushed his way to where Vishwaratha stood and fell at his feet.

"Mighty son of Kushika, forgive me my sins. Forget any offence that I may have given you. I prostrate myself before you."

The people were surprised beyond belief.

"You are guilty of no offence," said Vishwaratha affectionately, as he lifted Sudasa from the ground. "But for you, I should not have been what I am, and the Gods and the Pitris would not have accepted me as theirs."

"Vishwaratha, forgive me. Tell me that you have forgiven me" cried Sudasa piteously to the astonishment of everyone, and particularly of his father.

"Is it my Sudasa who speaks these words?" said King Divodasa

"I have never taken any offenc at what you said or did, Sudasa", said Vishwaratha placing his hands on the shoulders of the penitent.

"Then, Vishwaratha,—I must n say 'Vishwaratha'. I shall say Vishwamitra as all my Tritsus say,— let me beg of you one favour. Yo are a great Rishi. Accept t office of the high-priest of t Tritsus. Gurudev is going; t Master of Silence is gone; no o is more worthy of being the Pur hit of the Tritsus than yourself. And please, father, join me in my prayer."

Everyone was agreeably stunned by this strange and unexpected request, which, however, found a willing echo in every heart. "Do you mean what you say, Sudasa?" asked Agastya.

"Yes, yes, Gurudev. I swear by you; it is the truth."

Lopamudra looked up at the sky in silence with reverential eyes. "Lord of the Sky and the Earth, if that is your will, who can resist you?" she spoke to herself.

Vishwaratha stood hesitant. Sudasa folded his hands again. "Vishwaratha, do not say 'No'. You have already renounced the royal sceptre of the Bharatas. You are a Maharshi: no—greater than a Maharshi; you are the saviour of the Tritsus. None but you can occupy that high office. Listen to my prayer."

King Divodasa, though unable to understand the sudden change in his son, could not help looking at him proudly as he said: "My son the Gods have given you wisdom."

Agastya stepped forward and pu his hand on Vishwaratha's shoulder. "What are you thinking o now, my son? The Gods have spoken through the mouth of Sudasa. Divodasa wants you to be his Purohit. So do all the Tritsus. You are already the Maharshi who has given new life to the Dasyus. Lopamudra's and my blessings are with you. Accept what Sudasa asks you to do."

Vishwaratha folded his hands, prayed silently for a moment and said in a whisper: "Great Shining Ones, I obey. Let me serve ye. Give me the strength to establish the sway of *Rita*." And weighed by the responsibility he had undertaken, he again fell at the feet of his Master and asked for his blessings.

The crowd shouted in joy "Victory unto Vishwamitra."

[End of Part I; Part II will start from the next issue.]

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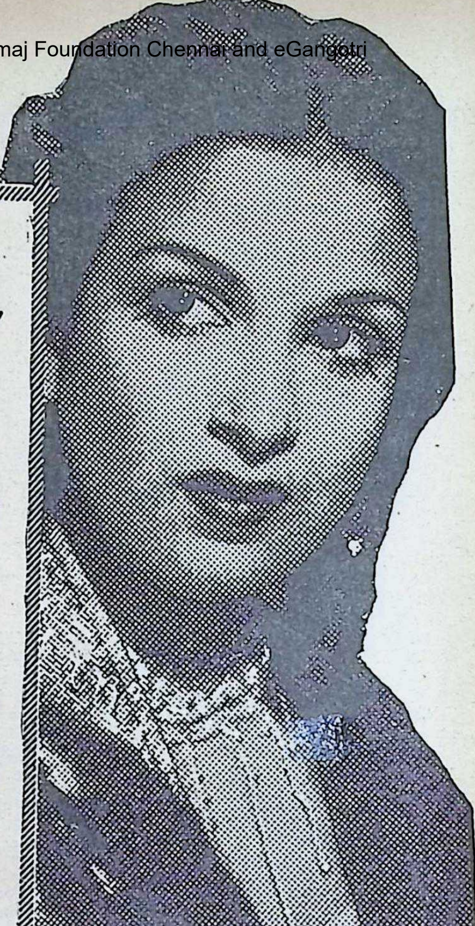

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Immortal India—55

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ARUNACHALA

ललाटे त्रैपुण्ड्री निटिलकृतकस्तूरितिलकः
स्फुरन्मालाधारः स्फुरितकटिकौपीनवसनः।
दधानो दुस्तारं शिरसि फणिराजं शशिकलां
प्रदीपः सर्वेषां अरुणगिरियोगी विजयते

—*Skanda Purana*, Mahesvara,
Arunachala Purvardha 1-1.

"The Yogi of Arunachala that is Lord Shankara is victorious. He has tripundra on his forehead, He has 'tilaka' made of kasturi paste, He has put on sparkling garlands, He has a loin cloth on His waist; there are a hissing hooded serpent and a crescent Moon on His head. The Lord is the light to every one."

TIRUVANNAMALAI is the headquarters of the taluk of the same name in the Madras State. It is a railway station on the Villupuram-Dharmavaram branch of the Southern Railway. It is situated in 12°14" N and 79°4" E. The name Tiruvannamalai or Arunachala means the holy fire hill, and this name is derived from the isolated peak of a hill situated at the back of this town. This hill is 2668 ft. above sea-level and is visible even from a distance of several miles. Here there is a large temple of Lord Siva being t *taijasa linga* or the fire *linga* Lord Siva. This large temple resorted to by numerous pilgrin and there are a number of *chh* *trams* in the town for their accom modation. There are two festiva every year which are speciall famous. The bigger one is in th month of Kartika and the other, i the month of Chaitra. On these occasions more than a lakh of peopl collect for the purpose of the festival. On every Tuesday, a fair is held.

Skanda Purana, Mahesvara Khanda, gives in detail the Mahatmya of Arunachala. The *purvardha* has 13 chapters and the *uttarardha* has 24 chapters. The first verse as quoted at the top of this article is the *sloka* for the *dhyana* or contemplation of Lord Siva as the *taijasa linga* on the Arunachala hill. The mythological legend states that once Vishnu and Brahma quarrelled on the question of their mutual superiority. When they were so fighting, Lord Siva appeared between them in the form of a column of fire. There was a voice from the sky that Brahma and Vishnu uld cease fighting. Thereafter h Vishnu and Brahma started their quest of finding out the ver and upper ends of this umn of fire, having respectively sumed the forms of a boar and a an.

Both of them were unsuccessful their attempt to see the end of e endless Lord Siva who was be- re them in the form of a column fire. Both of them returned and ffered prayers to Lord Siva. Con- eding their request, Lord Siva vithdrew his form of the column f fire and became a *sthavara* or ixed and steady *linga* in the form f the Arunachala hill.

Another legend in connection with this Arunachala is this. On one occasion Parvati, the world Mother, closed the three eyes of Lord Siva in sport when they were alone. The eyes of Lord Siva were the Moon, the Sun and the Fire, and even though these eyes were closed by Parvati for only one half of a *nimesha* of the Lord, it brought about a destruction of the world as this much of time of the Lord computed in human years was equivalent to several ages. Certain Siddhas, who, on account of the strength of their penance, had still survived, approached Lord Siva and Parvati and acquainted them with the situation. Lord Siva reprimanded Parvati stating that she, as world Mother, had done a very cruel act and therefore, she should perform her *prayaschitta* by tapas or penance. Under the direction of Lord Siva, Parvati came to Ekamra *kshetra* near Kanchi. She prepared a *linga* of Siva from sand and started penance. To test her devotion flood waters were created by the Lord. To protect the Siva *linga*, Parvati clung fast to it. As she did so, this *linga* of sand had upon it the impression of Parvati's breasts and bangles. Thereafter an invisible voice consoled Parvati, blessed her for worshipping the *linga* of sand and advised her to go to the Arunachala hill, to the *Ashrama* of Maharshi Gautama and perform penance there. Parvati went to the hermitage of Sage Gautama on the Arunachala hill. Sage Gautama described to her the greatness of Arunachala.

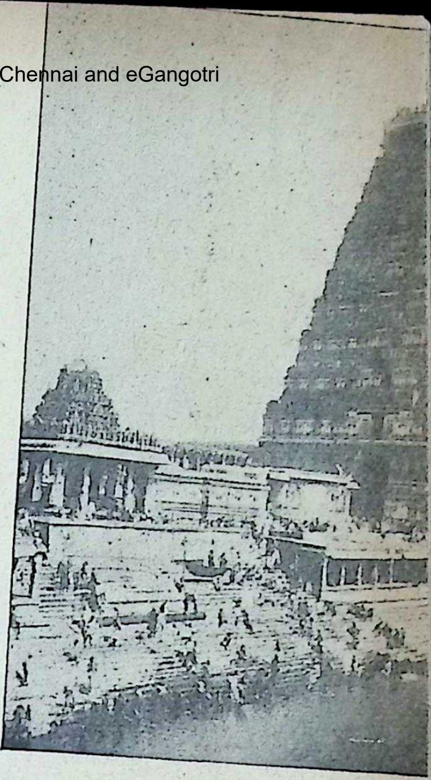
He stated that this hill of Arunachala was in the form of a flame of fire in the Krita Yuga. In the Treta Yuga it became a hill of jewel; in the Dwapara age, it appeared like a hill of gold and in the Kali age it appears like a hill of Marakata. *Skanda Purana*, perhaps, is alluding here to this hill-side which was in the form of volcanic fire in very early stages and that the hill cooled down subsequently, assuming different colours. In Arunachala Mahatmya, Purvardha, Chap. 7, verse X, is referred to the following passage from the Sata Rudriya of *Yajur Veda.*

असौ यस्ताम्रो अरुण उत बभ्रुः सुमङ्गलः।
नमस्ताम्रायचारुणाय च ।

"The Lord is of copper colour, reddish, tawny and is highly auspicious." "Salutations to the Lord who is copper-coloured and reddish."

Rudra is frequently identified with Agni in the *Rigveda.* In later Samhitas this is more particularly so. As a matter of fact the whole of Sata Rudriya being Taittriya Samhita 4-5-1-1 and Vajasaneyi Samhita 16 is a prayer of Agni when the fire is raging with flames in the Agni Chiti and this Agni as Rudra is thereafter propitiated with the pouring of ghee along with the repetition of the vasordhara mantras being Taittriya Samhita 4-7-1 to 11 and Vajasaneyi Samhita 18. Agni is called Mahodevah in *Rigveda* 4-58-3 and Sambhu in *Rigveda* 7-35-10. Rudra is identified with Agni in *Rigveda* 2-1-6.

Regarding the *linga* worship of Lord Siva, the most accepted explanation is provided for by the legend given here. It is a column of light or Jyotih *Stambha* which is a symbol or *linga* of Lord Siva. This explanation fits in very well when we see that Rudra Siva has been identified with Agni and vice versa, ever since Vedic times.



Temple of Arunachaleshwara and the Sacred Tank

Sage Gautama described to Parvati the worship of Arunachaleshwara according to Agama rites. *Skanda Purana* further states that when Parvati was performing penance as instructed by Sage Gautama, demon Mahishasura came to the place and disturbed the penance. Young Parvati, assuming the form of fierce Durga, fought with Mahishasura and killed him, but as Mahishasura was a devotee of Lord Siva, Parvati was sorry for having killed His devotee. On the advice of Sage Gautama, Parvati struck her sword on the hill of Arunachala and constructed the Khadga Tirtha and remained immersed in it till the month of Kartika. On this Khadga Tirtha she established the *linga* of Siva, which Mahishasura was carrying on his head. In the month of Kartika, on the Krittika *nakshatra*, Lord Siva was propitiated. He became visible to Parvati in the form of His Jyotih. It is for this reason that the chief festival at Tiruvannamalai or Arunachala takes place on

(*Contd. on page 38*)

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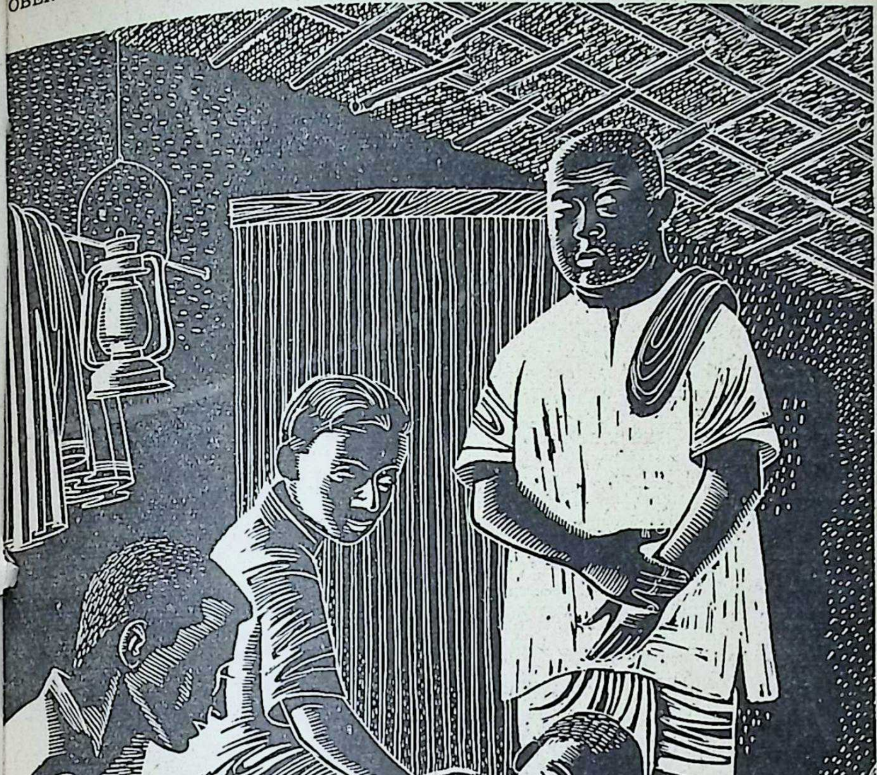


. . . *in India's life and part of it*

ARUNACHALA—*Contd.*

the Poornima of Kartika (November-December) and the priests light a huge beacon at the top of the hill in memory of this event, when Lord Siva on being propitiated appeared before Parvati in the form of a column of light or Jyotih.

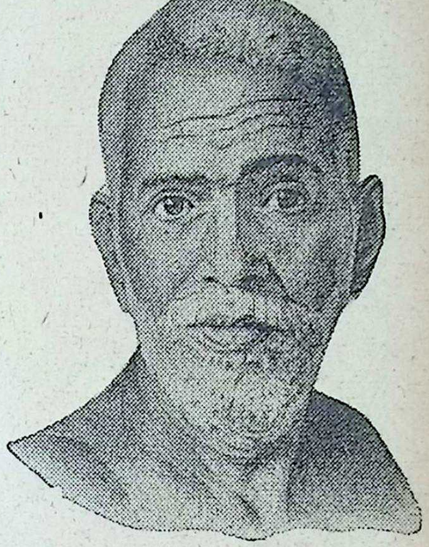
In *Skanda Purana*, Maheshwara Khanda, Arunachala Mahatmya, Uttarardha, Chapter IV, Nandikeswara describes to Sage Markandeya the exact location of Arunachala situated in the Dravida country in the South. Verses 10 to 12 state: "In the country of the Dravidas in the South, there is the *Mahakshetra* of Lord Siva known as Aruna or Arunachala. It is three *yojanas* in area and is being worshipped by Siva yogis. That part of the earth is the heart of Lord Siva: Lord Sambhu has assumed the form of a mountain and is known by the name of Arunachala for the benefit of humanity."

In Chapter 16 it is stated that the temple of Lord Siva at Arunachala was constructed by Brahma and Vishnu.

This temple of Lord Siva at Arunachala is situated at the foot of the hill. The temple is in the usual South Indian style with numerous *gopurams*. The main *gopura* has eleven storeys. Arunachala is also known as Sonachala or the mountain. The construction of tower was begun by Krishna D Raya of Vijayanagar in about 1 A.D. and completed by Sevap Naik of Tanjore. A thousand-p lared hall and a tank were al constructed nearby.

The hill of Arunachala has aga become famous recently on a count of the *Ashrama* of Sri R mana Maharshi at the foot of t hill. Sri Ramana was born in 18 in a village about 30 miles aw from Madura. His father, a lear ed and pious brahmin, was co nected with the legal professio Sri Ramana had his early educa tion in English in an America Mission school. In his early year Sri Ramana used to have a condi tion of profound sleep when non could disturb him. His school mates in their playful mood use to drag him away and beat hir when he was asleep. But Sri Ra mana even on waking was quite unconscious of these experiences This is attributed to his extraordinary depth of attention and hi growing mystical nature. From his childhood a pilgrimage to Arunachala had been a special attraction to him. When he was of the age 17, he had a sudden and inexplicable fear of death. He lay down on the ground, closed his eyes and remained like a corpse.

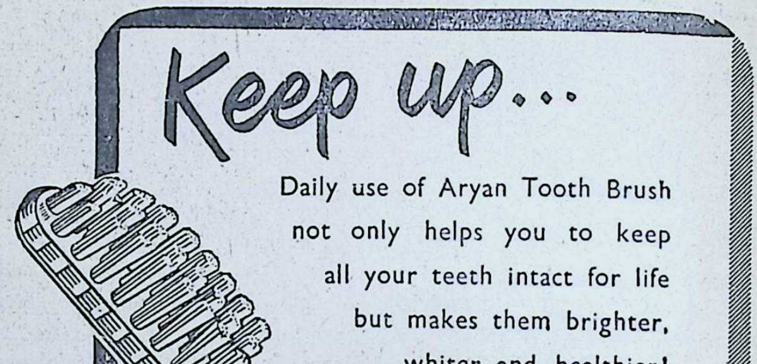
e had a weird and strange ex-rience. He contemplated upon nself as something different om the corporeal body and felt to a profound trance. After ming out of this experience he as a changed man. He, of urse, overcame the fear of ath. But he also gave up his sual activities. Once his bro-er taunted him and in consequ-nce he left the house, with a note at he was going out in search f his Father and in obedience to is command, and therefore, none hould grieve after this matter and o effort should be made to trace m out. He came to Arunachala, which place he had a strange ttraction and fascination. At that ime he was utterly destitute. e had even given up his clothes. priest in the temple gave him loin cloth. Sri Ramana used to it there in a meditative posture nd used to have trances and spi-itual ecstasies. For more than 1½ ears he observed silence and poke with nobody. When people egan to trouble him he went up o the hill and made his residence n a large cave and lived there for everal years. The cave where he heltered himself was the *sama-hi* of one great yogi of the past. Here he had his mysterious ex-periences, meditations and trances. Even though there was a great plague in 1905 near about Aruna-hala, Maharshi Ramana refused o leave that place and continued o stay there.



Sri Ramana Maharshi

Sri Ganapati Sastri, a profound scholar, was attracted to this Yogi Ramana and he found that all his doubts were solved when he sat in company of the Maharshi. He became Sri Ramana's disciple. With the passage of time, his reputation spread and pilgrims coming to the hill also used to visit this *Ashrama*.

Paul Brunton visited the *Ashrama* of the Maharshi and wrote his famous book *A Search in Secret India*. The Maharshi spoke very few words, but whatever he spoke was with authority with a calm voice and with inspiration gleaming in his lustrous eyes. Those who have been to the *ashrama* and in the presence of the Maharshi have described that they felt in his presence security and inward peace. Paul Brunton writes, "The spiritual radiations which emanated from him were all-penetrating. I learnt to recognise in this person the sublime truths which he taught while I was no less hushed into reverence by his incredibly sainted atmosphere. He possessed a deific personality which defies description. I might have taken shorthand notes of discourses of this sage. I mi even print the record of his spe but the most important part of utterances, the subtle and si flavour of spirituality which e nated from him can never be ported. If, therefore, I burn li rary incense before his bust, it but a mere fraction of the trib I ought to pay to him."



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INDIA

D. Bhattacharyya

Shakti And Siva

In the last issue the author described the evolution of the Shakti ideal. He continues in this article how the Siva-Shakti-merger idea evolved.

SUFFICE it to say that when once a relationship was established between Saivism and Shaktism, assimilation of the two creeds to each other was rapid. We have stories of the resurrection of the first wife of Siva (Sati, the ughter of Daksha) as Uma, her sterities to win her husband gain, the marriage of Siva and Parvati, their idyllic domestic life on the Kailasa mount and the dire calamities that befell those who tried to pry into the secrets of their conjugal life as represented in art by Umamahesvara, Umalingana and Ardhanarisvara figures.

Into the vortex of the Siva-Shakti cult were drawn not only the cults of Ganesa and Karttikeya who began to figure as the sons of the couple, but also the cult of Tara which probably came from Buddhism. Later Shaktism became very much complicated and many lower forms of belief and practice found an entry into it.

The one noticeable thing about the Siva-Shakti cult is that both Siva and Shakti were worshipped in benign as well as terrible forms and this helped an easy alliance between the two. If, of the eight forms of Siva some are *ghora* (terrifying) and others *aghora, saumya* or *dakshina* (benign), so also are Devi's forms like Uma, Gauri, Parvati, Bhavani, Annapurna, Lalita, etc. of gentle mien, while other forms like Chamunda, Durga (in most of the nine kinds of later times) names ending with Kali and Ratri and including Chanda, as also Katyayani, Bhairavi, etc. are of an opposite nature.

As usual, the serpent cult managed to effect an entry here also, for we are told that the breast-band of the goddess Durga is a serpent and the noose with which she binds the Buffalo Demon is also a snake. There is no doubt that whereas probably the earlier conception of her was that of a composite deity constituted by the energies (the Saptamatrikas) of the earlier gods or contemporaneously worshipped major deities—Brahma (Brahmani), Mahesvara (Mahesvari), Kumara (Kaumari), Vishnu (Vaishnavi), Varaha (Varahi), Indra (Indrani) and Yama (Yami or Chamunda), and also sometimes Siva (Yogesvari), the later belief was just the reverse, for she was regarded as capable of absorbing all these forms and resuming her unitary character as the Supreme Goddess from whom all creation, preservation, and destruction proceeded. This led to the development of the Tantra cult.

Once installed as Supreme Deity, Devi or Durga gradually outgrew the terrifying character,—which was perhaps the primary material of her composition,—through her feminine nature. A Mother Goddess (*amba*) is approached with greater confidence by devotees because of her kindly nature and the patent provision of maintenance that proceeds from all mothers.

So, when the benign nature began to grow in importance, and the deity ceased to be a colourless goddess with the feminine suffix simply added to the male counterpart, she began to be clothed with more flesh and blood and was promptly allied to a male deity as his bride. Once conceived as married, her motherhood came almost as a natural corollary, and Karttikeya and Ganesa came to be regarded as her children.

The images of the different aspects of this goddess have been discovered in various parts of India. Bengal, or rather Eastern India in general, was the homeland of the Shakta cult and it is thus natural that many varieties of the Devi icons should be found there.

From the mythological point of view these are principally ass ciated with Siva, but types are n wanting which show some Vish nuite features.

Durga, known by various name as Uma, Haimavati, Parvati, Ambika, etc. was primarily the consort of Siva, but she was also regarded in some of her aspects suc as Ekanamsa or Bhadra as the sister of Vasudeva Krishna. Th Devi was also manifest as th motivating energy behind man Hindu god-concepts like Brahm Mahesvara (Siva), Vishnu etc and was known collectively as th "Divine Mothers," the Saptamatr kas, whose individual names Brahmani, etc., have been given abov

Her images, like those of Siv can also be roughly grouped under two heads, *ugra* and *saumy* and in the former aspect she i principally the destroyer of th buffalo-demon — Mahishasuramardini. An elaborate mythology developed round this theme and mos of her images of terrific form summarily illustrate the story as recounted in the Puranas.

Extant Mahishasuramardini images, however, can hardly b dated before the Gupta period, an some miniature stone figurine unearthed at Bhita are a few o the earliest summary representations of this aspect of the goddes They depict her with either two o four arms engaged in combat wit the demon in the shape of a buffalo, with no other attendant an accessory figures. These, including a lion beneath her about t maul Mahishasura coming out of the decapitated trunk of the buffalo, were not late in making their appearance, and the number of her hands holding various weapons (*praharanas*) was multiplied. But this multiplicity of arms is also of a fairly early date, and one of the earliest figures of this aspect of the goddess is found carved on the facade of the cave shrine at Udayagiri, where she is twelve-armed.

That the number of arms in many such cult images of a later date was not uniformly increased is shown by the fine bronze figure described as Lakshana in the pedestal inscription, found by Vogel in Chamba, one of the hill states of northern India. The Devi is depicted as driving the trident into the neck of the buffalo who is being pressed down by one of her legs with the tail being held in one of her hands; this pose, partly to be found in one of the Bhita reliefs mentioned above, exactly corresponds to the description of the "Chandi" (*Durga-saptasati*—Seven hundred verses of the *Markandeya Purana* describing this episode) which runs thus: *Samutpatya sarudha tam mahasuram padenakramya kanthe cha sulenainam atadayat*—(the goddess) briskly jumped on to the body of the great demon and, kicking him in the neck with her foot, struck him with her spear (or, pressing him down with one leg, thrust her spear into his neck).

Several reliefs in Mamallapuram illustrate in a very interesting manner the different phases of the struggle between the Devi and Asura. In one of them the eight-armed goddess, accompanied by several attendants (these are exact replicas of Sivaganas, dwarfish and pot-bellied in appearance), is shown engaged in actual combat with the buffalo-headed demon and his attendants. In others, she is shown standing on the severed head of the Asura, either accompanied by attendants or not, holding in her eight hands various weapons of war as well as *chakra* and *sankha* which indicate her Vishnuite features.

Unlike those of her consort Siva, the *ugra* forms of the Devi are fewer in number, but she has a variety of *saumya* types of images, some of which require brief notice. One of her earliest placid figures can be seen in the Mamallapuram panel which shows her standing under an umbrella as four-armed,—her back hands carrying *sankha* and *chakra* and the front ones being in the *abhaya* and *katihasta* poses,—surrounded by *ganas* and two seated human figures; one of the latter seated on her proper right is shown in the attitude of cutting of his own head for offering it to her as a sacrifice. This particular feature of the relief is very interesting, inasmuch as it introduces a novel Tantric element in such a comparatively early piece of sculpture.

Uttara Kanda—5

N. Chandrasekhara Aiyar

INDRAJIT

Power-mad Dasagriva lifts Kailasa, disregarding the advice of Kubera, and invites the curse of Nandiswara on his head. Lord Sankara presses the mountain with his toe when Dasagriva is in a pretty jam and prays. The lord forgives and presents him a sword called Chandrahasa. He earns the name of Ravana. Assaulting Vedavati, he gets cursed.

RAVANA answered sage Narada that his immediate objective was the nether region called Rasatala, and that after making the conquest of the three worlds, he intended to churn the ocean itself to obtain nectar. Narada advised him again to take the route to Yama's abode to try conclusions with that god.

Accordingly, Ravana sped in the southern direction. Narada wanted to apprise Yama of the impending danger and so betook himself thither even before Ravana. He told Yama of Ravana's adventure and prepared him for the attack. As they were conversing, they could see at some distance the bright chariot of Ravana approaching them.

The region over which Yama presided was full of the spirits of dead persons. Some who had done good deeds were enjoying themselves and some, who had been wicked and sinful, were undergoing agonies and tortures of different kinds. Ravana released some of the latter out of pity. This provoked an assault from Yama's men and a free fight ensued in which both sides exerted their full strength and valour. The ministers on the one side fell upon the ministers on the other. For a short while, Ravana became unconscious by reason of the spear and trident thrusts that were directed against him. He recovered soon and fought back. He rained arrows on the army of Yama. He took up the Pasupata-astra and sped it against the enemy, which fell on the enemy ranks with deadly effect. Many were burnt to death by its flames.

Yama thereupon ordered his chariot to be brought and appeared before Ravana. The fight that followed between them beggars description. A scorching volume of fire sprang out of Yama's mouth and people were amazed at the phenomenon. Mrityu and Kala were Yama's chief lieutenants.

Mrityu wanted Yama's permission to finish Ravana but Yama asked him to desist and took in his own hand the weapon called Kaladanda, which never failed of its purpose. At this critical moment, however, Brahma appeared on the scene and pleaded with Yama to refrain from killing Ravana, referring to the boon that he had given him. "If Ravana is killed, my words will become untrue. If, on the other hand, Kaladanda failed to kill him, even then, my word that it is a weapon of sure aim will become untrue. Please take back the weapon and make me a truthful man," said Brahma.

Confronted with this situation, Yama had no option but to make himself invisible and disappear from the scene. Acclaiming this as a victory, Ravana left for Rasatala, ruled by god Varuna.

Happening to meet the daityas called Nivata-Kavachas in the city of Manimayi, Ravana engaged himself in an encounter with them but once again Brahma came to the place and advised both sides to remain on friendly terms. Next he met the Kalakeyas in Asmanagara and defeated them in a fight. By accident Vidyujjihwa, the husband of Ravana's sister Surpanaka, was also put to death. Ultimately, Ravana reached Varuna's grand and lovely abode which was shining like Mount Kailasa. The celestial cow was there. Varuna's palace-guards were put out of action and news of Ravana's advent was sent to Varuna.

Varuna's sons and grandsons came out for battle and they were worsted and ran for shelter into their houses. Ravana wanted Varuna himself to come out. Prahasa, Varuna's minister, said that Varuna was absent from the city, having gone to the Brahmaloka. The rakshasa sent up victorious shouts of delight and returned in the direction of Lanka.

On the way, he seized every beautiful woman he could find to whatever class she belonged—rishis, nagas, rakshasas, asuras, mortals, yakshas and danavas and forced them into his chariot. The unfortunate damsels wept helplessly at their ravishment by the cruel demon and at the forcible separation from their parents, brothers, sisters, husbands and families. All of them together cursed that his ungovernable passion for other's wives should hasten his ultimate destruction. This combined curse of the women disturbed Ravana very much and made him pale with fear.

As he entered his own city Lanka, his sister Surpanaka rushed towards him and fell at his feet in full sorrow. When asked why she was in that condition, she replied "You yourself have made me a widow by killing my husband in the fight with the Kalakeyas. Instead of protecting him, you have taken away his life. Are you not ashamed of this condition of mine?"

Ravana assuaged her grief by pointing out that what had happened was irreversible and that he would make adequate amends. Henceforward, she would be under the protection of Khara, her cousin, who was to have fourteen thousand rakshasas under him as the satrap of the territory of Dandaka. Khara would obey her orders. Dhushana was to be the Commander-in-Chief. This satisfied Surpanaka and she commenced to live in Dandaka with Khara and his rakshasa forces.

After all this, Ravana had a restful time in Lanka. One day he happened to go to the grove called Nikumbhila. There he saw his son, Meghanada, clad in antelope skin engaged in a big sacrificial worship and asked him what it was all about. Sukra, who was the preceptor, replied that the sacrifice that had just been completed was known as the Maheshwara and was the seventh of a series, the six preceding being Agnishtoma, Aswamedha, Bahusuvarnaka, Rajasuya, Gomedha and Vaishnava. Meghanada was the recipient of many boons—a celestial chariot moving at his will, invisibility, a power to cast a spell of illusion, an unbreakable bow, arrows in inexhaustible quivers, and mantric missiles.

Ravana was not at all pleased at the idea of sacrificial offerings being given to their enemies. He took his son away from the plac and showed him the ladies he ha brought. Vibhishana upbraide Ravana for his wickedness in abducting other people's wives b force and getting them into hi harem. He pointed out that on immediate evil that resulted fro Ravana's conquering quest wa that their cousin, Kumbhinasi, wa kidnapped from them by a rakshasa called Madhu; Kumbhakarna was then sleeping; and h himself was engaged in the performance of *tapas* immersed in wate and Ravana was on his mad caree of conquest. Madhu choose suc a time for his misdeed.

Ravana got infuriated at this news and gave orders that the should march against Madhu When he reached Madhu's palace he was implored by Kumbhinas to save her husband's life, if h was really fond of her. Ravan agreed reluctantly, when Madhu agreed to help him in his attac against the *devaloka*.

He came again to Vaishravana's abode in Kailasa. As the night approached, the men of his army fell asleep. The moon rose in the sky shedding cool and refreshing rays. It was a delightful spot with all varieties of flowers and fruit-bearing trees. The *kinnaras* were indulging in music. The *vidyadharas* and *gandharvas* were engaged in sportive pastimes. The singing of celestial damsels and the sound of their dancing footsteps could be heard. A gentle and fragrant breeze blew over Ravana. Libidinous ideas came uppermost into Ravana's mind.

Just at that moment Rambha, the best of celestial nymphs, happened to pass by. Her face was lovely like the full moon and her body was smeared with sandal and perfume. The flowers of the celestial tree ornamented her hair. She had on her neck fragrant garlands. Her heavy hips were supported by a golden belt which ran round her slender waist. She wore a dazzling blue sari. A white smile played over her lips and her eyebrows were like bent bows. Her hands were soft as tender leaves and her legs had the shape of an elephant's rapturous trunk. On seeing this beauty, Ravana took hold of her and asked her who she was and where she was going. He asked her to whom she was about to surrender her body and beauty. He was Ravana, lord of Lanka; there was no other in the world who was equal to him in strength, prowess, prosperity, influence or fame; he was the overlord of all lords. Let her be pleased to rest with him on the stone slab nearby.

Rambha folded her hands in reverence and said that it was not meet that he should talk to her in that strain. She was his daughter-in-law and it was therefore his duty to protect her against molestation by others; he should not wrong her himself. "To fulfil an engagement, I am on my way to Nalakubara, son of your brother Vaishravana." She had given herself up to him and he was expecting her. "So let me go," said she.

Ravana pointed out in reply that the relationship she mentioned applied only to family women and not to celestial damsels who had no permanent husbands. So saying, he ravished her. Her garlands and jewels became scattered pell-mell. Her hands were trembling. Her hairs became dishevelled; and she shook like a creeper in a strong gale.

In this miserable condition, she appeared before Nalakubara and fell weeping at his feet and narrated to him her fate at the hands of Ravana.

Verifying the truth of her story from his own intuitive faculty, Nalakubara took a handful of water and pronounced a terrible curse on Ravana. "You shall never hereafter go near a damsel who does not return your love or passion. If by force you violate her chastity, your head will instantaneously break into bits."

From the moment Ravana heard of this curse, he never went near a woman who did not return his love. Most of the ladies forcibly inducted into his harem felt greatly relieved.

Crossing Kailasa, Ravana came to the territory of Indra. Indra trembled in his seat and asked all the chief gods under him to prepare for war.

He repaired in haste to Vishnu and sought his protection stating that he alone who was the creator of the world could conquer Ravana who had become inebriate with the boons that he had.

Vishnu told him that the time for Ravana's extinction had not yet come and that he was for the time being invincible. He, however, advised Indra to fight.

Indra led his army out and the forces on both sides engaged themselves in a great battle. Long and furiously the battle raged. The fortunes of war swayed from one side to the other and quivered in the balance. Sumali was put to death. This struck terror in the ranks of the rakshasa army which began to flee in all directions. But Meghanada, Ravana's son, rallied the retreating forces and entered the fray in his charmed chariot.

At the very sight of him, most of the davas fled from the field of battle. Indra gathered them together and opposed Meghanada. Jayanta, son of Sachi (Indra's wife) joined the fray but Ravana's son directed so many missiles and arrows against him that he was brought to a standstill.

Puloma, the maternal grandfather of Jayanta, managed sk fully to remove the grandson fr the field and hide him safely. T gods who did not know what Pul ma did thought that Jayanta w lost, and losing courage, began fall back.

Indra and Ravana then thre their personal forces against ea other and in the furious fight th followed many rakshasas we massacred. The battle was thick that darkness seemed to ha enveloped the warring armies. was difficult to distinguish the t opposing sides and one man fro another; the devas killed their ow men even as the rakshasas did.

Observing that his forces were not proving themselves equal the task and were falling awa Ravana asked his charioteer take his chariot right into the mi dle of the battlefield in front Indra so that he could once and f all destroy him and all the oth gods. The reluctant charioteer carried out his master's order Indra proclaimed his prowess his followers and marched up Ravana. They met in a thrilling personal combat. A loud cry wa raised that Ravana was capture by Indra.

[To be continued

Ethics is not in its essence a calculation of good and evil in the action or a laboured effort to be blameless: according to the standards of the world those are only crude appearances,—it is an attempt to grow into the divine nature.

—Sri Aurobindo.

WHAT IS INTUITION?

●

Swami Sivananda

●

INTUITION is an active, inner awareness of the immortal, blissful Self within. It is the eye of wisdom through which the sage perceives in everything the unseen Presence.

Instinct is present in animals, intellect in human beings and intuition in illumined seers. To free the mind from sensuous perception of the world of phenomena, the yogic method of developing intuition is adopted through concentration, meditation and super-consciousness.

The goal of life is intuitive realisation of the Self, which is the substratum of everything, which is the cause of everything and which is the soul of everything.

Both intellect and intuition are faculties of the same mind. There is no break of continuity between them. Intuition does not contradict reason. It fulfils it. They are exclusive of each other. Intuition gives the cognition of the whole. Intuition has direct knowledge of the whole. Intellect gives us analysis of parts.

Pure reason takes the aspirant to the door of intuition. The eye of intuition opens when the heart is purified through the practice of self-restraint and self-discipline and when the mind, intellect and the senses become as tranquil as the surface of a clear lake devoid of ripples.

Intuition or intuitive discernment is the only touchstone of philosophy. The method of intuition is the only method of dis-cerning the Truth. Ultimately, intuition is the method, realisation of the Self is the goal. Without intuition, the intellectual man remains imperfect and blind to the Truth behind appearance.

Intuition is clear perspective of complete knowledge, immediate and direct. It involves no guess, no conjecture, no inferences. Intuition opens up new and novel regions of the subconscious mind.

There are also lower forms of intuition. Really they are not intuitions. The creative power of the unconscious mind is such that sometimes the rational activity of the mind will go on below the subliminal level. It will go on far below the threshold of consciousne in dream and deep sleep ver often. It will yield ready form of rational thought. These activities do not permit conscious willing except in the limited forms i which they manifest. Also the brook no encroachment of reason But intuition as developed by spiritual science widens the scope o reason and makes conscious willing possible in the highest degree in every direction.

The ultimate source of all proof is direct apprehension alone. Th scriptures and the teachers cannot show us God. It is the Se alone which sees itself when th mind is calm and pure.

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Choupatty, BOMBAY-7

BHAGAVAD GITA
and
MODERN LIFE

by
Sri K. M. MUNSHI
(Fourth, Revised & Enlarged Edition)

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Measuring Rod of Success

•

J. D. Buck

•

In this materialistic world, success and failure in life are usually measured in terms of the rupee. In this article, the author proves how grotesque that apparatus is and points to the precision instrument by which they have to be gauged.

THE most real thing in life with the great majority of individuals still is the "struggle for existence in the midst of a hostile environment."

To "make both ends meet"; to maintain a bare existence; to "keep the wolf from the door," this is the one great problem with the great majority of mankind. It absorbs all their energies, takes all their time, fills them with anxiety and foreboding, and in a very large number of cases poverty, necessity, failure and despair are the final result.

A large proportion of the so-called middle class nowadays have passed beyond this stage of the struggle for existence, and if they have not secured a competency, they are quite satisfied that they will "get on" and at least hold their own.

These are not fully aware t what extent their success has co tributed to the anxieties a failures of the "submerged incr ment."

Competition and strife by whic a fair degree of success has bee achieved, now sometimes assum another form, that of extravaga display and luxury, and this ofte outruns their actual resources a leads to bankruptcy or crim whereupon disaster, disgrace, prison sentence or suicide results.

For these the meaning of life summed up in one word—*Failur* Regret, repentance or remorse c now change nothing; they are us less.

Their aims and ideals have h reference solely to outward thing to the conditions of life, and n to life itself.

While the "submerged incre- ent" have had neither time nor portunity for self-improvement, e more favoured often have had real desire for it, have used eir energies in another direction, nd in the end are no better satis- ed than the first class.

Even where the favoured few scape bankruptcy, failure and rime, their success often leads to uxury and dissipation, disease nd premature death. This is ecoming the rule with the "suc- essful".

Scarcely one of these has learned he real meaning of life beyond te handwriting on the wall— *ilure!*

One who, like the physician, ollows them from maturity to old ge, knows how really purposeless s their life, so far as any real alues are concerned, and what tter wrecks they at last become.

Real value to themselves is the oint that is so often overlooked. They do not seem to care what kind of men and women they are, o long as they can live in luxury nd enjoy the pleasures of sense, e counted among the elite and keep up the pace.

Any idea of rewards and punishments hereafter no longer appeals to them, and needs not be herein considered.

It is the record made in the present life that is being considered, and real values (as assets and resources to the individual himself) that are being measured.

These real values are everywhere appreciated when they are once known, but the great majority do not realize that they are directly the result of personal effort, no less than is the amassing of a fortune or success in other lines of effort and enterprise.

Now the first word in the real meaning of life is *Opportunity.*

Every young man and young woman starting out in life faces a great opportunity.

That the great majority are handicapped or restricted is true, in a certain sense, but this restriction is rather external than internal, extrinsic rather than intrinsic.

It all depends upon themselves how they face and utilize such opportunities as they have, and it is this, more than the extent and range of opportunity that determines results.

If they face the right way, and utilize such opportunities as come, they will generally find these continually increasing.

A great majority of successful men and women in the world have thus, like Napoleon, "created opportunity" and thus continually increased their resources, often beginning with poverty and obscurity. Just here is the grand opportunity of the favoured few, viz.: to add to the opportunities of those less favoured by fortune than themselves. Many are realizing this, and going to work in earnest about it.

In this way they are increasing

their own resources for happiness and real, lasting success in life as they could not possibly do in any other way. They gain enthusiasm and zest in life from the consciousness of being useful to mankind, such as the greedy and self-indulgent never dreamed of.

The aggregate wealth, peace, prosperity and happiness of any community do not depend on an equal division of *anything*, as Communists would have us believe. They depend on the removal first, of any excuse for idleness, injustice and crime. In other words, they depend on securing the best opportunity for all.

If from the incidents of birth or blind fortune some find themselves endowed with special gifts, and make no effort to realize their increased personal responsibility, they become conceited, egotistic, and degenerate. They invariably fall as much below the common level as they imagine themselves to be above it.

The Law of Use lies back of all these conditions. We deserve only that which we use wisely and justly.

We cannot rightly utilize or increase our real possessions, resources, and opportunities, without thereby adding to the general fund of mankind.

What we add to the general fund is the only measure of our worth to ourselves. Freedom to act, individual liberty, is thus safeguarded by inexorable law. Individuals are interdependent, personal liberty is the flower fruit of Personal Responsi The two are inseparable.

It is thus that our standar values is established.

The real evolution of ever dividual is only another nam the building of character by sonal effort.

The most unhappy person ever meets is the man or w who is habitually dissatisfied the world and with himsel herself.

Self-satisfaction, in its sense, represents the zest of soul over the pleasant and pr able journey that is being purs

Self-conceit is like a sloppy r house at the end of a day's j ney.

Self-satisfaction is real joy the mileposts passed and en ment of the journey of today, the repose and anticipation of of tomorrow, which come at close of every day's journey.

The great pessimist, Schop hauer, declared *ennui* to be greatest curse in life. Real and self-satisfaction must be of the greatest gifts or blessi Certainly the father of a fa must derive a great deal of sa faction in being able to build home after designs that sat his sense of use and comfort his idea of beauty.

The number of persons who do this is but a small proport of any community even where nbition is modest and the tastes nple and reasonable.

In the building of character, owever, by personal effort under ble aims and high ideals, no one restricted or handicapped, proded he has the aims and ideals. he essential endowments, the imary faculties, capacities and owers are the same with all men nd women; only the aims and eals differ. One builds a cessool, a hog pen or a mad-house, ıt of the materials from which nother constructs "love and a ttage" or "a thing of beauty and joy forever."

> "We shape ourselves, the joys, the
> fears,
> Of which the coming life is made,
> And fill our future atmospheres
> With sunshine or with shade."

Probably few persons deliberatey design to build from low ideals. The great majority have no degns at all on the trestleboard of fe. They just drift aimlessly, ot realizing what a disjointed, unghtly and useless habitation they re putting together, till old age upon them or death stares them the face, and they also read the riting on the wall—*Failure*—in heir own handwriting.

It may thus clearly be seen how ife means a Great Opportunity nd with what infinite possibilities very Individual Intelligence is ndowed by God or Nature, handiapped in the building of characer by personal effort only by his wn ignorance or indifference.

No one, neither God, devil, angel nor man, can do the work for us, nor in spite of us. In every case we do it ourselves, or allow it to do itself, while in each and every case we must accept the results and bear the consequences.

This is the responsibility attached to Individual Intelligence, the meaning of Soul, or Selfhood; the price we must pay for the opportunity to become real Men and Women—factors in the world's work, centers of power in the upward evolution of mankind, with the reward of real zest in life and enthusiasm throughout the journey.

Can anyone imagine great endowment or opportunity, a richer reward, or a more inspiring prospect?

We have only to contrast it with the average life of man or woman, with the wrecks and failures seen on every hand, with the aimless lives and the paresis, despair and suicide that brood like demons or avenging angels over the Failures.

The hope of the world lies solely in the early education of children along these lines; in laying in youth the foundation upon which the constructive work of a lifetime may proceed with no failures along the route or at the end.

Life thus means, first and foremost, a Great Opportunity; and success or failure is determined by the way we utilise our capacities and possibilities.

[Courtesy: *New Outlook*]

TOBACCO AND CANCER

●

Charles S. Cameron

●

NUMEROUS observations—some of them made 60 and 70 years ago—have persuaded many doctors that cancers of the lip and mouth are more likely to develop in smokers of pipes and cigars than in non-smokers. This increased susceptibility is not striking, but most statistical surveys show that it is there.

Just how smoking actually causes cancer of the tongue, the floor of the mouth, the palate, or the cheek has never been demonstrated to everyone's satisfaction. A good many hold that smoke has never been "proved" to be a cause of cancer. And it is indeed true that smoke, as such, has not yet been made to produce cancer. But we do have three speculative explanations of the cancer-causing effect of smoke in the mouth:

1. The heat of the smoke is greatest in the mouth, and most of the heat is dissipated there. And we know that localized, repeated application of heat does cause irritation, which in turn favours the development of cancer.

2. The smoke may contain or more cancer-causing s stances, such as the complex mo cules known as hydrocarb (some of which do cause canc

3. Although no known canc causing chemical compounds ha been identified in tobacco smo smoke might still cause can through the mild irritation causes when in contact with l ing tissues—especially delic ones.

Probably no proved, suspect or conjectural cause of cancer is generally known to the public cigarette-smoking. The burni question is, "Does cigarette-smo ing cause cancer of the lung This possibility has become extr mely important because of a ve marked increase in lung canc especially during the past 25 yea

Though a rare form of can at the turn of the century, to lung cancer is probably the lea ing cause of death from canc The author of a book on the su ject published in 1912 could f reports of only 374 cases of lu ncer in the medical writings from l over the world. Yet now, less an 50 years later, 27,000 die of it ery year in the United States one!

There are some curious things out this increase. For one thing, has taken place very largely mong men. Some rise is noted mong women, but it is nowhere ear so great. At the moment, bout 9 men are affected for every oman.

Another odd feature of this rise lung cancer is that, whereas alost every other kind of cancer xcluding those affecting chiefly ldren) becomes progressively ore frequent with age, cancer of e lung rises to a peak between and 70 years of age and then lls off rapidly.

Still another perplexing fact is at cancer of the lung is appaently appearing more frequently cities than in rural areas.

Numerous theories—some sound nd supported by evidence, some nciful—have been advanced to plain the extraordinary spread this disease. Scientific attention as narrowed down to a cause that ust have these features: (1) it robably comes in contact with e lung; (2) it is of recent origin n its present scale); (3) more en than women are exposed to , because the disease is so much mmoner in males than in feales; (4) it is to be found more cities than in rural areas.

There are two suspects in particular that seem to measure up to this description: tobacco-smoking and general air pollution.

The case against smoking is directed principally at cigarettes, since almost all of the phenomenal increase in tobacco consumption in the past 35 years is accounted for by cigarettes. The per capita consumption of cigars and pipe tobacco has actually dropped in the last 30 years. But cigarette sales jumped from 1.89 pounds per person in 1920, to 10.09 pounds in 1953. Another telling argument is that cigarette smoke is generally inhaled into the lungs, whereas cigar and pipe smoke usually is not.

About 30 years ago, the first scientific investigation of the smoking habits of patients suffering from cancer disclosed that as a group they smoked more than did people of comparable ages without lung cancer. This same approach has been used in some 15 statistical studies carried out since that time. They all tend to show the same thing: A history of heavy cigarette-smoking is more consistently met in persons with cancer of the lung than it is in the general population.

Why, then, if smoking cigarettes has something to do with cancer of the lung, do we not see more of it among women?

To begin with, lung cancer is on the increase among women—and decidedly so. For another thing, widespread smoking was taken up by women later than by men. And finally, men still greatly outnumber women as consistent smokers —except perhaps among the younger set.

Evidence from the laboratories is both pro and con. Exposure of experimental animals to tobacco smoke or its related products has so far failed to induce lung cancer of the type responsible for the present increase in humans. One of the difficulties with this type of experiment has been that the small, short-lived test animals have usually died before the slow-acting, cancer-producing chemical which might be in the smoke, could exert its effect.

Yet when condensed cigarette smoke in the form of a gummy "tar" was painted on the skins of mice, cancer followed in 43 per cent of the cases. This particular experiment establishes beyond a doubt that something is present in condensed cigarette smoke which will, under highly specific, artificial conditions, cause cancer of the skin in mice.

Even though these conditions seem remote from those of human smoking practices, the fact remains that a carcinogen—a cancer-causing substance—does exist the combustion products of ci rette tobacco.

Recent statistical observati have led to some specific frightening conclusions. One vestigation, still under way, brought forth this tentative nonetheless alarming informatio

A man who has smoked 40 ci rettes or more per day for at le 25 years has increased his chan of getting cancer of the lung 52 times over those of a man w has never smoked. By smok 20 to 30 cigarettes a day for years or more, a man ups his r 22 times over that of a nev smoker. A light smoker—10 ci rettes or less per day over a mi mum of 25 years—has an eleve fold greater chance than a no smoker.

A man of 50 who has ne smoked faces perhaps 1 chance 200 of developing lung cancer. heavy cigarette-smoker of t same age has perhaps 1 chance 8 of acquiring it.

Is this a small chance? Is worth the satisfaction deriv through years of smoking? Th are questions which only you c answer.

[Courtesy: *Omniboo*

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Our Fortnightly Profile—55

DR. KWAME NKRUMAH

MARCH 6, 1957, the date fixed for granting independence to Gold Coast, is a red-letter day not only to Ghana, the country's ancient and future name, but to all colonial peoples, particularly of West Africa. By itself the British Colonial Secretary's announcement of last month may not be breath-taking; because it was only what was expected, considering recent happenings in the country; but in the larger context of dependencies under less benevolent powers, it assumes a unique importance and force. It is a feather in the cap of the Government of the day to witness the spectacle of Togoland, a U.N. Trust administered territory opting to unite with Independent Ghana.

The man who has delivered the goods in Gold Coast is forty-seven-year old, Western-educated, verile Nkrumah (pronounced Enkrooma), her present Prime Minister. He is the architect and mason of her freedom.

Variously called as "African Nehru", "Giant of Ghana", "Eagle of Africa" and "Lion of Afri this most remarkable man has distinction of being the first Ne ever to become the Prime Mini of a British Colony. As leader the Gold Coast's bloodless revo tion, he personifies the hopes aspirations of African nationali His people call him affectionat "show-boy" in the sense of being a model for others to foll

Dr. Nkrumah was born in 1909 n Nkroful, a small village near the French Ivory Coast. His father was a goldsmith and mother a shop-keeper. Because he was born on Saturday, he was first named Kwame which is associated with that day. Later he was given the name Francis which he scarcely uses. His early education was in Catholic mission schools in his locality and at about 18, he became a teacher. He saved enough money to go to College in his own country. Later he was able to join Lincoln University in Pennsylvania through the financial help of his uncle. He took four degrees in theology and science. In between he did all manner of jobs.. He was a hotel lift-boy, dish-washer, railway-porter, house-painter and what not. For a time he taught politics at Lincoln's. Later he joined the London School of Economics and worked on a thesis for his doctorate, but the finger of fate turned him to the Pan African Conference at Manchester of which he became a secretary. His work at this Conference paved the way for his future greatness; for, two years later, Nkrumah became the Secretary of the U.G.C.C., the spearhead of the nationalist movement in his country.

To make a long story short, Nkrumah became, under his own CPP—Convention People's Party—the unrivalled leader of the people and started "positive action", the counterpart of Civil Disobedience, against the Colonial Power. The leaders were put in jail by the British. In the election held while the leaders were in prison, the CPP obtained overwhelming victory and the Colony's Governor released the leaders and invited Nkrumah to form the Government. The Constitution has since been liberalized and in the last election Dr. Nkrumah has come out in flaming colours.

Of medium height, supple build and of graceful carriage, Nkrumah is the most eligible bachelor in his country. He has a high, narrow, domed forehead over which a crown of hair recedes in majestic curls. At angles, his big nice lips which reveal a perfect set of white broad teeth, suffer under the shadow falling from the broadish tip of his nose. His rather melancholy eyes, however, are more than counterbalanced by his hearty laughs. His sauve manner and brilliant oratory are not the least part of his accomplishments. He is perfectly at ease in his movement, neither showy nor over-sensitive. The most impressive part of his person is the physical magnetism which is invariably felt by those who come in contact with him.

Although, on official occasions, he wears the traditional toga-like uniform which leaves the left hand and left shoulder open, ordinarily he dons the simple dress. He lives in a suburban house in Accra, the country's capital, which is painted with bright pink and white stripes

(Continued on page 70)

QUESTION BOX

ANSWERS by K. M. Munshi

Kulapati Sri K. M. Munshi has kind agreed to answer in these columns que tions from readers of Bhavan's Journal topics falling within the scope of t Journal.

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Sri M. V. Venkataraman, Kumbhakonam.

Q: *I am having strange experiences. On occasions, Mother Kali and Sri Sankaracharya talk to me through the planchet. A few days later, I sat against the planchet with a friend as the medium, called Kali and asked Her to explain Advaita. She said She did not know of it and she would send Sankaracharya to us. We accepted and she said Ranthow Jayanti. (I do not know Sanskrit; Kali, after a few days, said those words meant—she who prays succeeds!). Then the planchet spelt Sankaracharya and replied a number of our questions. Meanwhile I was very happy that Gods and Saints were so easily available for me! I thought of making good use of this opportunity! I requested Him to bless me with His Upadesa. He readily accepted and asked me to c Him on the planchet the ne Sunday night.*

Particularly Kali worries m very much. I hear stran voices. I feel sometimes th Kali is trying to kill me. also get strange dream Sometimes I feel as if I a going mad.

I request you kindly to thro light on my experiences.

A: For many years I am famili with what is called 'spirit-ca ling' through table-thumpin planchet and automatic wri ing. I have myself explor some of this 'spirit-callin business under varying cond tions. At first, this 'spirit-tal ing' strikes one as a mirac but it is just an ordinary ph nomenon—may be parano mal—which even school gir can bring into existence. I intense concentration and i ducing a receptive mind, a fa personality is created which answers questions.

These fake personalities are not spirits or disembodied souls, much less gods or goddesses. They have no superhuman vision or experience; nor do they possess intelligence higher than that of the persons calling them.

The answers given are either extremely common and often fantastic and are the product of some reflex psychic activities of the persons engaged in calling the 'spirit'.

Once you start calling the 'spirits' and begin to believe them as real, they obsess the mind. The mind then develops an oppressive sense that they are super-human and their advice should be sought and accepted on every occasion. Once you come to this stage 'spirit-calling' becomes a very dangerous disease which unbalances the mind.

Goddess Kali and Sri Sankaracharya, who speak to you through the planchet, are just fake personalities. If Goddess Kali and the great Sankara could easily be got at by 'spirit-calling,' there would be no necessity for prayer, *tapascharya*, *yoga*, self-discipline or surrender to God.

Excuse me, but you appear to be drifting in a very dangerous way. If I were you, I would stop calling the 'spirits,' throw the planchet away and restrict myself to the preliminary *kriya-yoga* as prescribed by Bhagavan Patanjali: (1) You should perform *Japa*, that is, recite any inspiring formula you like at regular hours: say, 'I am calm, I am happy.' (2) Read *Gita* or any other scripture you like as *Swadhyaya;* (3) Learn to surrender yourself to God in the form of Shanmukham or any other deity which appeals to you.

I do not rule out contacts with higher powers by developing paranormal faculties: be they gods, mahatmas or siddhas. But that requires long and arduous *abhyasa*, practice under a guru. But the sure test of your being on the right path in contacting them is that every such effort should leave you inspired, strong, pure, happy and unafraid. If it does not, it is a path which leads you astray.

If I were you, I would sit down quietly by myself in a solitary room, every morning and evening and develop cheerfulness; learn to forget worry, hurry, anxiety and fear; pray and develop calmness. This is the first stage in Dhyan. When you reach that calmness, which is Joy, you will be face to face with God. Your way, excuse me, is all wrong.

The best thing would be to

be balanced and regular in your food, enjoyment, sleep and dreams. If I were you, I would not try to read meanings into dreams or visions but adopt a healthy view on life.

If you follow this course for six months, you will get a proper perspective and will be able to acquire the right attitude toward God.

84

Sri Narisepalli Lakshminarayana, Anantapur.

Q: *Simplicity of character is the natural result of profound thought. What is your comment?*

A: Not necessarily. Some of the finest men and women in the world, who have simplicity of character, have not been known for profound thinking; they act more by instinctive goodness. Sometimes too much thinking is known to have undermined simplicity of character.

85

Sri J. Malla Reddy, Tearpol.

Q: *What are the main differences between Mukti of Hinduism and Nirvana of Buddhism?*

A: The Nirvana of Buddhism is a state of desirelessness, while Mukti is a positive state of consciousness in which Reality, Consciousness and Bliss are realised and Union with God is secured.

86

Sri V. K. V. Easwaran, N Delhi.

Q: *Do you treat Krishna as A tara of God or a perfect dip mat? It is my firm belief th Krishna did well as a dip mat perfect, but not as a G in Mahabharata.*

A: I believe Sri Krishna to be avatar; for in Him human n ture found its most triumpha expression and in His teac ings the way to self-realizati

Why should God not beco a perfect diplomat if t triumph of *Dharma* makes necessary?

87

Sri Ramakrishna Rao, Madr

Q: *What are the best politi conventions most desirable be practised in a nascent dem cratic State?*

A: There should be respect bo for law and order as also pe sonal liberty among th people; faith in non-viole methods of agitation in polit cal party; and a keen sense public duty among the polit cians.

88

Sri K. S. Sathyanarayana, Ba galore 2.

Q: *Is it not high time that teac ing of Sanskrit (or knowled of Sanskrit), the richest la guage even from the prima school, should be started?*

A: It is high time we did so; that is why the two States—U.P. and the Punjab—are starting Sanskrit Universities, several other States are sponsoring Sanskrit education and institutions, and some Universities have been restoring Sanskrit in their courses. The Sanskrit Vishva Parishad is also working with this aim. The Bharatiya Vidya Bhavan holds examinations in elementary Sanskrit. There are several such organisations and institutions in the country which are working in this direction.

89

Q: *Why no interest is evinced to propagate this language (Sanskrit) by Central or State Governments, when world admires the treasure this great and divine language possesses?*

A: Several State Governments in India are evincing keen interest in Sanskrit—in the study as well as the encouragement and promotion of Sanskrit. The Central Government, so far as I know, helps in research, but has not inaugurated a programme for the encouragement and promotion of Sanskrit.

90

Sri Mahesh Prasad Rastogi, Lucknow.

Q: *What are Fundamental Aspirations to which you refer so often?*

A: These aspirations do not arise from attachment, hatred, and fear, which are the lower instincts. Nor from the mind. Nor do they arise from conscience, which only distinguishes between the right and the wrong.

The aspirations have been common to men of refinement in all ages and all countries. They are not means to an end, like instincts or reasoning, but are an end in themselves. They never bring satiety, if you live in them, but lead to a higher sense of fulfilment. Therefore they are fundamental.

These fundamental aspirations seek Calm, Joy, Love, Beauty or Bliss which neither wavers nor fades.

To nourish and develop fundamental aspirations, so that they permeate and transform our mutual content is to live in God, for they are nothing but the radiations of the spirit in man, and when realised, bring us face to face with God.

91

Sri M. P. Kumaraswami, Secunderabad.

Q: *Will you please tell as to what is the relationship between Brahma, Vishnu and Maheswara?*

A: Brahma is the creative, Vishnu, the sustaining and Maheshwara, the destructive aspects, of God.

Simhasana Dwatrimsika—29

ACHCHYUT KANYA

"ADITYA!" called Mathurendra, and when he looked up, he said, "I am greatly pleased with your devotion to me and your prowess in fetching the pearls on which I had set my heart," and paused.

"I only did my duty, my Lord" replied Aditya with great humility.

"I greatly appreciate your sense of duty and I am sure you will not hesitate to carry out my commands. I now want to make a grand necklace for my queen. I have all the gems required for it except the *naga-ratna*. I wonder if you can help me to get one for me."

"As your majesty commands" replied Aditya.

"I am told" began the King "that the *naga-ratna* I require is available at Naga-pura, the capital of Nagaloka. I hope you know that Nagaloka is to be reached after crossing the seven oceans. King Nagendra who rules there has a daughter named Naga-Kanya. Whenever she laughs, a *naga-ratna* falls from her mouth. I want one of these *naga-ratnas* for the necklace. I cannot think of a better person than you to bring that."

King Mathurendra was in the horns of a dilemma. Aditya's safe return upset his plan to possess Ratnamala. But when he saw Hasamukhi too, he had greater reason to do away with Aditya and so he connived at sending him on a more perilous mission—in search of 'Naga-ratna.'

For a moment Aditya looked for he could not help suspecti that a plot was being hatch against him. But to refuse t King on the spot would have be disastrous. So he said, "Yes, lord, I will try to bring."

"Ah!" exclaimed the King, "T is just like you, and once you d cide on a thing, it is as good achieved. I need have no furt worries about it. My God, wh sleepless nights have I not spen waxed the King.

Turning abruptly to Aditya, Ki Mathurendra asked: "How lo do you think, Aditya, it will ta you to bring the *ratna?*"

"Sixty days," replied Aditya.

"Ah, that is but reasonable, considering the distance to be covered. But don't hesitate to ask for more, if you think it necessary."

"That is perfectly all right" replied Aditya.

The King thereupon ordered 60,000 gold coins to be payed to him, being his advance salary for the sixty days of his assignment and a further two lakhs of gold coins as the cost of the *naga-ratna*. These were loaded on mules and escorted to Aditya's lodging. The King bade Aditya bon-voyage.

Reaching home, Aditya called the members of his household to a conference and related to them the latest assignment of the King. "I am not quite satisfied with the *bonafides* of the King" he ended.

For a moment his mind thought of rebelling, but he checked that impulse on moral grounds. "As long as I am in the service of another, I should carry out his behests, or it will be against Dharma" he concluded. With that decision he asked Ananta: "Now, Ananta, tell me how best I can cross the seven oceans."

"Sir, you need have no worry on that count. Just walk to the seashore and think of Jalandhara, my friend. He will be there instantaneously in his original shape of the frog on whom you can ride to the end of the journey. On reaching the other shore, think of me. I shall be there to carry out your orders!" replied Ananta.

Aditya turned in the direction of Ratnamala and addressed her: "My dear, I know you can take good care of yourself, but what about Hasamukhi? She is young and quite new to this place."

"That you may leave to me. She will be like this," said Ratnamala, and taking a handful of water and uttering some *mantra* she splashed it on Hasamukhi's face when lo! the latter became a wooden doll. She placed the doll in the corner of a cup-board and returned to Aditya with a triumphant smile.

"Keep her safely like that till I return" said Aditya approvingly.

Bidding them all adieu, Aditya came out of his lodging and riding on the invisible ghoul reached the seashore in a trice. There he thought of Jalandhara who appeared from the sea as a giant frog. Aditya stepped on to his back and crossed the seven seas at break-neck speed.

As Jalandhara could not actually touch the island of Naga-loka, Aditya had to disembark on another island called Achchyut Nagar in close proximity to Naga-loka. And Jalandhara, after depositing his precious cargo, returned to Mathura.

Aditya, accompanied by the ghoul, entered the streets of Achchyut Nagar and went about sight-seeing. At a certain stage he heard the heartrending wails of a woman issuing from a house and being pith-hearted, he could not help stopping and offering a word of solace to her.

That house belonged to an old widow who eked her living by selling plantain leaves from her garden. Aditya on hearing her pitiable cry, consoled her saying "Please, don't grieve like that. It pains me very much. If there is anything that I can do to alleviate your suffering, I shall be very happy to do that."

The old woman who had never in her life heard any words of sympathy was greatly impressed by the earnestness of Aditya and stopping her weeping for a while said "Listen, Sir, in this city rules a King by name Achchyuta. He has four daughters. He has been trying to marry his first daughter. But whoever marries her, dies the same night. Like this, hundreds of bridegrooms have died. The King, in his madness, is determined to find a living husband for that wretched daughter. So, each day he marries her to a son from each house and the same night that son dies. Today is my son's turn. I have to send my only son whom I have taken infinite pains to bring up, being a poor and uncared-for woman. I know my son will not come back alive. I am therefore bewailing my lot. How can you help me?"

"Do not grieve, mother," said he. "I will be the eldest son to you today and do let me go and marry the King's daughter!"

"Oh, no! I am already sufferin this terrible life for some sin committed by me in a previous birt And I won't add to my bill b causing another woman's child t die in the place of mine. Let m wash off my sins for once!" crie the lady.

Aditya explained, "Mother, liste to me. What you say is corre only if you *force* me to take th place of your son. But here, it I that offer myself, voluntarily, f this business. So, take that fe off your chest, and like a go mother, let me go in the place your son."

Aditya's argument appeared her to be reasonable and so she a reed to the proposal. She quick set about preparing a nice meal f the kind soul who so generous offered to help her and she serv him with infinite tenderness. Adi ya was immensely pleased with t food offered, as he was ve hungry.

As they were chatting merril came the royal procession with a its fanfare, for fetching the King new son-in-law who, everybo knew, would not see the light day or breathe the air on t next.

Aditya, as the eldest son of t lady, was garlanded, made to we the bridegroom's clothes and orn ments. When ready, he was ca ried on the back of the state-el phant preceded by a large co course of men, women and mus

To a common observer, it all appeared to be a great farce, but none the less real, because of the King's dead-earnestness. The ghoul, dressed like Aditya's bearer, also rode on the elephant alongside of the bridegroom.

There was the permanent marriage pandal whose green appearance was maintained. The King and other officials personally received the bridegroom and no sooner was the latter seated on the dais than the Princess, attired in glorious robes was brought to his side. The royal *purohits* uttered Vedic *mantras* and Aditya clasped the Princess's hand in holy wedlock.

The whole event went off with mechanical precision and when night came, the couple was ushered into the bridal chamber which was decorated gorgeously. There, the bride and bridegroom partook of the sweet things, ate *tambul* and played a couple of games of chess but during the third game, the Princess excused herself saying she felt like sleeping and lay down on her cushion losing consciousness.

This rather unceremonious act on the part of his newly wedded wife set Aditya thinking. He wondered if it was not all a deep-laid plot. Snapping his fingers, he conjured up his faithful ghoul and asked it, "Tell me all about the mystery of this girl."

The ghoul applied its superhuman talents and divined the story about her which it related as follows: "Listen, my lord! You will remember we came here on our way to Naga-pura in Naga-loka. Now, Nagendra, the King of that city, has a son by name Adi Sesha. He is in love with this Princess. Everyday he visits her in this chamber in the form of a serpent. He comes through a tunnel, starting at the base of the Vinayaka's temple at the outskirts of the city and ending up here at the corner. He manages to send her to a hypnotic sleep while he is half way through it. When she complained of sleep today, he was already on the way and will be up here any moment. On coming up, he bites the bridegroom who dies. After staying about the girl in her unconscious state for the rest of the night, he runs home back by the same way."

"Is that so?" exclaimed Aditya.

The ghoul continued:

"Presently, I shall put on the dress of the bridegroom and lie by the side of the Princess. Since I am impervious to all poisons, Adi Sesha's bite won't do me any harm. But as soon as he does so, you cut off the tip of his tail, when he will rush back thoroughly embarrassed, since he will know that somebody has discovered his secret.

"It is easy for you to kill him, but as he is the brother of the Naga-Kanya to whom we are going, I do not want you to spoil your future relationship."

Aditya approved of the plan and drawing his sword waited in the shade thrown by the oil-lamp. The ghoul dressed as the bridegroom immediately lay by the side of the unconscious Achchyut Kanya.

After a few seconds a slab from the corner of the room lifted itself automatically and from that orifice came out a ferocious looking serpent which proceeded with upraised hood straight to the bridal cot on which the couple lay. With a deafening hiss it stung the bridegroom but the next moment, instead of the bridegroom, the snake writhed with pain, its tail having been cut off by Aditya from his concealment. The snake did not wait any more, but retreated hastily into the gaping floor and escaped. The ghoul and Aditya had a hearty laugh over the whole affair.

Aditya then changed into th bridegroom's robe after a fe minutes when Princess Achchyu Kanya regained her consciousnes On seeing her husband in gl rious form, she hugged him pa sionately when the ghoul discreet slipped out.

Early in the morning when Ad tya opened the door of his brid chamber, he was shocked to s people waiting outside as usu with all the paraphernalia of funeral procession! So he invo ed the ghoul and thrusting *lati* into its hand, he ordered it drive the mourners away. Wh the ghoul did so, the mourne fled in panic screaming "The gho that kills the King's sons-in-law after us—*hooey!*"

[*To be continue*

Dr. KWAME NKRUMAH—(*Continued from page 61*)

and shutters in green and pink. His black Cadillac is a familiar sight in the villages where he feels perfectly at home. He shares the beggar's meal and doesn't care where he sleeps.

In his personal life, Nkrumah leads a Crippsian life. A very large part of his annual salary of £3,500/- he turns over to his party. He neither drinks nor smokes. He is a vegetarian by choice and does not touch coffee. (His country is the greatest exporter of cocoa.) Although fond of music, he evince no interest in sport or other frivo ities. He works long hours wit out much strain. He is a people man; anybody can walk in an have a chat with him.

One cannot help feeling that th combined influences of Chri tianity, Marxism, the New Deal (Roosevelt, Gandhian Civil Di obedience and African nationalis have given shape to his succe and have made Dr. Nkrumah t man of the hour so far as Coloni Africa is concerned.

Bhavan's News

ITA MAHAVIDYALAYA

The following candidates are delared to have passed the Gita Exainations held by the Bharatiya idya Bhavan:—

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II Class Nos. 2, 3, 10, 16, 17, 18, 0, 29, 30, 31, 47, 72, 74, 77, 79, 81, 3, 84, 86, 88, 93 and 112.

Pass Nos. 4, 6, 7, 9, 12, 13, 14, 15, 4, 25, 27, 28, 32, 38, 39, 41, 42, 45, 6, 48, 49, 50, 51, 52, 55, 57, 58, 62, 68, 69, 70, 73, 75, 76, 80, 87, 89, 91, 94, 95, 96, 106, 108, 111, 120, 58, 159, 160, 168 and 171.

RAVESHIKA PART II ONLY.

Nos. 98, 99, 100, 102, 103 and 104.

The following candidates have een exempted from appearing in rst two papers of *Praveshika* hen they appear again for it:—

Nos. 7, 19, 21, 26, 35, 40, 44, 54, , 82, 92, 109, 110, 115, 116 and 170.

ITA VID

II Class Nos. 127, 133, 136, 138, 0, 141, 142 and 144.

Pass Nos. 125, 129, 131, 132, 135, 7, 139 and 148.

II Part only. Nos. 149 and 150.

The following candidates will be empted from appearing in first o papers of *Gita Vid* when they pear in it next time.

Nos. 128 and 130.

GITA VISHARAD

Pass Nos. 153 and 154.

INTER-COLLEGIATE DRAMA COMPETITION

The Elimination Contest of the Sixth Inter-Collegiate Drama Competition sponsored by the Kala Kendra was held in August.

This time a total number of 71 entries had been received in five different languages—22 in Gujarati, 20 in Marathi, 14 in Hindi, 10 in English and 5 in Kannada. The general standard of the plays were considerably high. Unlike in previous years two or three serious plays had been selected for the finals in each language.

K. C. College and Government Law College were the two colleges which had their four plays selected for the finals. The details of the winning plays are given below.

HINDI.

The trophy for the best team work went to Kishinchand Chellaram College for their play "LAASH".

Three individual prizes for outstanding performances were awarded to:

1. Shri Siraz Burmawala—K. C. College.

2. Shri Ajit Desai—V.J.T. Institute.

3. Shri I. H. Merchant—Institute of Science.

KANNADA.

The trophy was awarded to Jai Hind College for the best team work for their play "KALLA MATTU BALGALLA," and three prizes for outstanding individual actions were awarded to:

1. Kumari Vanmala Kawle—Siddharth College.

2. Shri C. K. Bangera—Siddharth College.

3. Shri N. S. Ballal—Jai Hind College.

ENGLISH.

The trophy for the best team work went to K. C. College for their play—"THE DUMB WIFE OF CHEAPSIDE."

Individual prizes for outstanding performances were:

1. Mr. Nevillee Harda—K. C. College.

2. Mr. Minoo Malegam—Wilson College.

3. Miss Patricia O'Halloran—Wilson College.

4. Miss Perin Khambatta—Sir J. J. School of Art.

GUJARATI.

The prize for the best team w went to Siddharth College of Co merce—"JEEVAN NATAK." T play was directed by Sri Vish kumar Vyas and was written Shri Ajit Patel.

The four prizes for outstand individual acting were awar to:—

1. Shri Navin Parekh—R College.

2. Miss Panna Mody—R College.

3. Miss Meera Desai—Siddha College of Commerce and Ecc mics.

4. Shri Vijay Bhatt—Govt. L College.

MARATHI.

The trophy was awarded Elphinstone College for their p "SHUBHANGI."

Four prizes for outstanding In vidual performance went to:

1. Shri Raghunath Karni K. C. College.

2. Miss Vijaya Ranade—K. College.

3. Miss Meera Bhandark Elphinstone College

4. Shri Kashinath Ghanek Grant Medical College.

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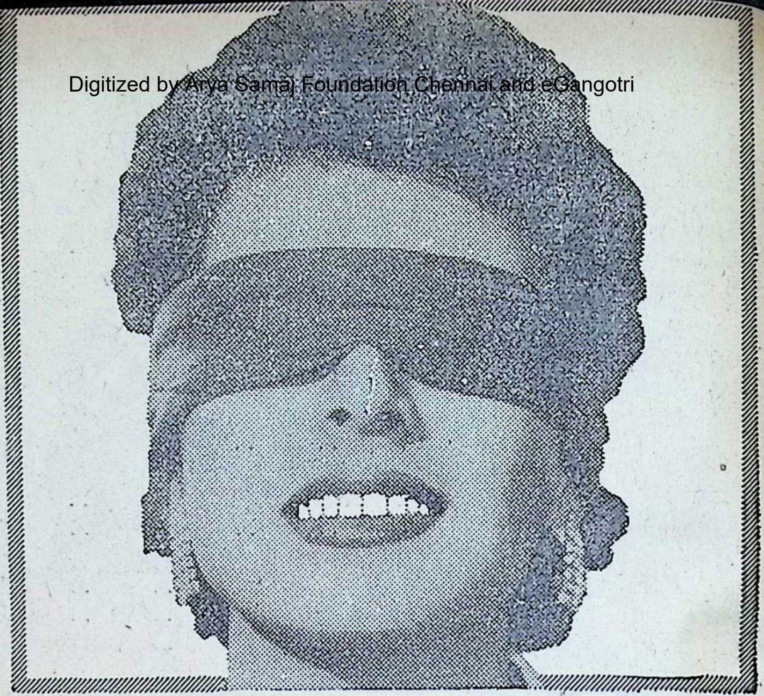

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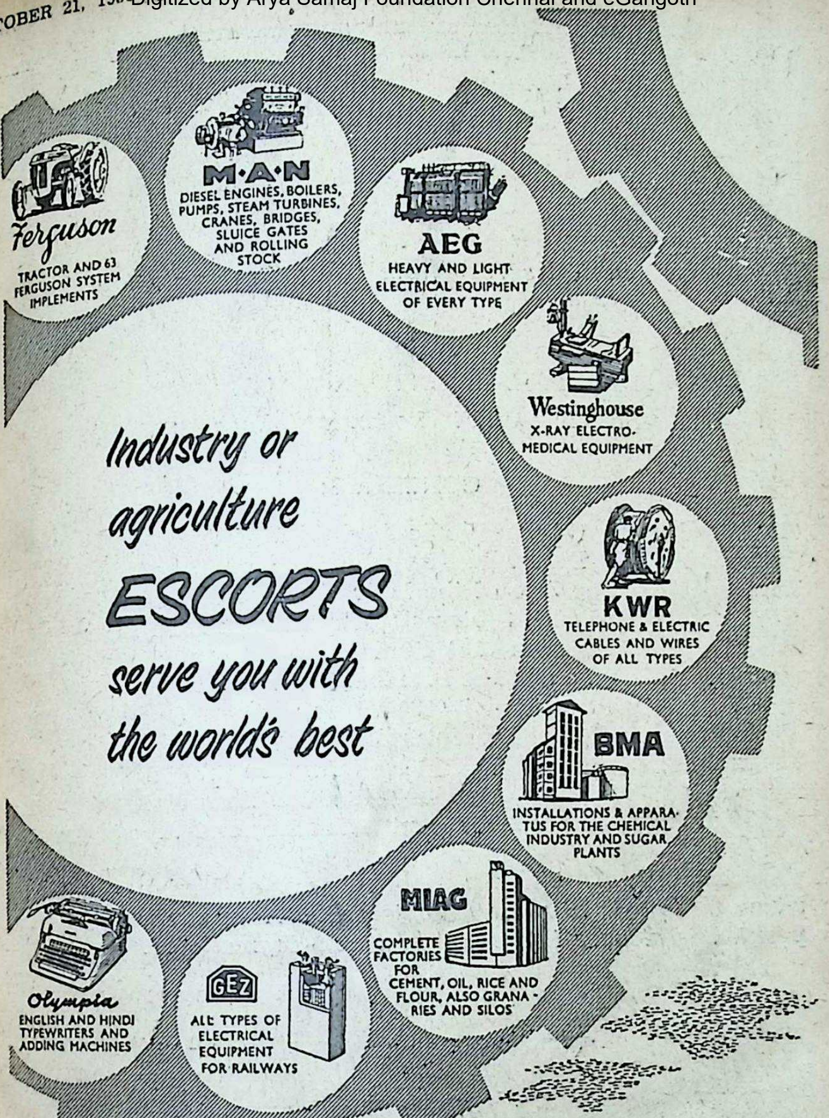

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।
'Let noble thoughts come to us from every side
—*Rigveda*, I–89–i

III, No. 6] [OCTOBER 21, 1956

PEACE

पृथिवी शान्तिरन्तरिक्षं शान्तिः द्यौश्शान्तिः आपः शान्तिरोषधयः शान्तिः वनस्पतयः शान्तिः विश्वे मे देवाः शान्तिः सर्वे मे देवाः शान्तिः, शान्तिः शान्तिः शान्तिभिः । ताभिः शान्तिभिः सर्वशान्तिभिः शमयामोहं यदिह घोरं यदिह क्रूरं यदहि पापं तच्छान्तं तच्छिवं सर्वमेव शमस्तु नः ।

Peace earth, Peace atmosphere, Peace heavens, Peace waters, Peace herbs, Peace trees, Peace may the All-gods be to me; Peace, Peace through all this Peace. With all this Peace, may we bring to Peace whatever here is terrible, is cruel, is sinful. May all that be to us tranquil, benevolent, peaceful.

—**Atharvaveda**

Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 112

★ **Munshi Heights Again** ★ **The Epic War**
★ **How God Intervened**

Raj Bhavan, Luck
OCTOBER 21, 195

MY YOUNG FRIEND,

I MUST redeem the promise which I have made repeatedly of describing the "Epic War of the Munshi Heights."

I know that there are quite a few people in this age who feel nostalgia for the joint family. I wish they had known the working of the joint family in its grim reality.

★

If you refer to Letters Nos. 39, 46, 61, 71, 85 and 91, you will realise how the Heights had been divided into two camps. One was led by Great-Uncle, Father's eldest brother, my fiery uncle Rambhai and the volcanic aunt Rukhiba, who had constituted herself the protector of my youngest uncle, Chandalal. The other camp was Father's. The leader, however, was the gay Sarkar, Fat cousin, who, as I described in ter No. 61, talked like a sa sang like an ustad and live aristocratic pomp.

For over thirty years, G Uncle had not only been the of Munshi Heights, but man of the family properties, w consisted of a few houses in Br and patches of land in thirt forty villages of the Broach dist yielding about Rs. 1,500/- per He doled out a little from family income to uncles Ram and Chandalal and kept more the lion's share for himself.

For twenty years, Father, h a revenue officer, was posted side the district. When he c to Munshi Heights during days, or when on leave, we in an ancient, miserable ructure, called the Small House. very time you climbed a stair- se in that house, your neck was danger; every time someone alked across the upper floor, ere was a shower of dust in the om below. Scores of lizards had eir home in it. My mother had horror of them which I have herited. If I but saw one of ese wretched creatures crawling a wall, I would be hypnotised a numb, unspoken dread. Even w, if one of them should hap- n to be in my room, my mental ocesses would remain frozen.

Father never received any in- me from the family property. eat-Uncle would remark: "Man- bhai, God has given you so uch. Why worry about these lit- things?" As a not very sur- ising result, Father was indif- rent about the family properties. e used to say: "Lord Vishnu has ur hands; we have but two. If e wanted to give us things, our o hands would not be enough receive them. But if he wanted take them away, how could we, th our two hands, prevent Him m doing so?"

Mother, shrewd and tactful, had dergone the sufferings which ly a joint family can inflict upon daughter-in-law. By 1896, two her daughters, then in their ens, had become widows and she w had an only son, born late in e. She was therefore in deadly rnest about having her independence and wanting a share in the joint family.

Whenever Father asked for the partition, Great-Uncle would become piously indignant. "Why do you want a partition? Do I not look after the property well? And why do you, Mankabhai, want a share? God has given you so much; let your poor, sickly Kanu (myself) grow up. May God grant him a hundred years' life. Chandalal is still a child (he was about thirty at the time). But partition! Share! I am ready to give the share whenever you require it. But where is the hurry?"

Behind Father's back, Great-Uncle would say: "Mankabhai is a good fellow. He would never have sought a partition. But at the root of all this mischief is Chiman Munshi's sweetly-spoken daughter (Mother). May God help her."

Great-Uncle made no secret of the fact that I was the golden apple which was leading to the Epic War. He had sons, while Rambhai had no children. Before I arrived on the scene, Father and Chandalal had only had daughters and no son. That is why Great-Uncle called me *'Bhaya-trija'*—the third danger. "The first danger to every man is the God of Death," he would say. "The second *bhaya* comes from the *bhai* (brother); and the third is the *bhateeja* (nephew) or *bhaya-treeja*. As soon as Kanu was born

Mankabhai began to demand a share."

*

The Epic War, like every other war, started with skirmishes. Great-Uncle would invite Father to come to Broach to settle the partition of the properties. Father, being an officer, would obtain a couple of days' casual leave with great difficulty and come to Broach. Conferences would then start, but before they began to come down to brass-tacks there would be endless recriminations. And if a settlement seemed to be in sight, Great-Uncle would upset everything by making nasty remarks about uncle Rambhai or aunt Rukhiba.

I can remember one of these conferences. While some document was being drawn up, Great-Uncle passed a few remarks about uncle Rambhai, who promptly flew into a temper, tore up the paper and threw the ink-stand at the wall. Everyone rose and began to roar like lions. The ladies of the family rushed to the scene. Uncle Rambhai's wife came and took him away and the other brothers hurried back to the part of the family property in which he lived and the womenfolk closed the doors lest the men would start fighting again. After these outbursts, Father's casual leave expired and he returned to duty.

On one of these occasions, while everything was proceeding merrily, Great-Uncle remarked to Rambhai: "Brother Ram please be patient. You hav son; why should you be so gr If you wanted the full share should have worshipped M devji and He would have given a son."

Immediately, uncle Ram who was always plentifully plied with *bhang*, an intox sacred to Mahadevji, flared up threw the inkpot at the wall up the paper which was written and left the confer He went straightway to his room and, having shouted a at his wife, came down to ground floor, hastily poured on himself and rushed with ping dhoti to the temple sho "Bum! Bum! Bholanath! Har Bholanath." Then he shout the Linga of our family "Chandrashekhar, I have wor ped you all my life, yet you not bless me with sons, not one. All my efforts to please are wasted." Then he seized piece of sandalwood lying and began to beat the Linga it. "There you are. You not even give me one son!"

With great difficulty Father others took him away from sacrilegious vendetta. Till day the beautiful Linga of C drashekhar bears testimony t pious rage of my uncle.

It was still easier for Great cle to make aunt Rukhiba a Whenever the brothers sat divide the property, she would her be sitting at a distance, or ering about, trying to listen in the conversation. In the course the discussion, when people re in what the lawyers call 'the gotiating frame of mind,' Great-cle would say: "Rukhiba will ng ruin to the family. She has eady ruined Chandalal." No ner would he utter these rds than Rukhiba would appear the verandah, shouting at the of her voice, abusing everyone turn and erupting burning lava e Vesuvius.

omeone had once said that re could be no peace in the ily so long as Rukhiba was re. She had heard the words flown into a rage. For a whole her powerful voice had re-nded with rare and picturesque ses. "I to die. I will only die er I have seen that all the other cendants of Karsandas Munshi dead."

ut in all these exchanges of bal fire, whatever the cause and oever was responsible for her burst, her anger would fall ul-ately upon Mother. Mother the daughter of Chiman nshi, a staunch Vaishnavite. kept Mankabhai under her mb. She had lost her head now she was the mother of a son. had money and was therefore ted with pride. Her daughters e now widows—a just punish-nt for her wickedness. She was et, sweet-spoken and never abused anyone openly; it only showed how full of duplicity she was. She read, wrote and kept accounts; that is why all these troubles had arisen in the family!

While such abuse was being hurled at her, Mother would go about the Small House with tears in her eyes. She never replied to Rukhiba in her own coin, but the insults wounded her. She would hold me and my youngest sister in her arms, in case we were frightened. My eldest sister, however, had the Munshi temper and sometimes retorted. It was I who was the coward. Whenever Rukhiba's or Rambhai's words echoed through the streets, I hid myself in the house, praying to Mahadevji that He would be pleased to place such a weapon in my hands as would destroy them all.

When Father was angry, which was but rarely, his face would grow red, his eyes emit sparks, his thunderous voice would rise above that of every one else and action would follow threat. Everyone therefore was afraid of offending him. If Father was roused, Great-Uncle would immediately pacify everybody by saying: "Let him alone. Mankabhai has lost his temper!" Uncle Rambhai would promptly retire to his room and aunt Rukhiba would close her windows with a contemptuous bang. Then I would be the only happy person left in the family. I would stand at a respectful distance from Father, my little chest swollen with pride, feeling that every word he had spoken had, in fact, been spoken by me!

* * *

Another stage of the War began when in eighteen-ninety-five or six Father filed a suit in the Surat Court for the partition of the joint family properties. Realising at last that Father was in dead earnest, Great-Uncle wrote: "Brother, let us have partition. I have never refused it."

All of a sudden, one night Great-Uncle, who had not left the Heights at Broach for years, descended upon us at Surat. Father loved his brothers dearly and gave him a hearty welcome. Mother was not with us, so that it was easy to secure concessions from Father.

"Mankabhai, let bygones be bygones," said Great-Uncle. "Don't talk of accounts, for nothing has been wasted. Let us go to Adhubhai's arbitration. We shall divide the houses. We shall draw lots for the lands. I will agree to whatever pleases you, Mankabhai. Kanu is as dear to me as my own sons."

When Mother came to know about the arrangement to which Father had agreed, she was dissatisfied. "Pharsubhai is not a fool," she said. "He will certainly create confusion in order to gain his ends. Adhubhai lacks shrewdness and will be easily influenced." However, Father was firm. "I will face whatever happens. Afte he is my brother and has a family to support whereas we only one son," he told Mothe

Adhubhai Sarkar entered the arbitration with the cerem ousness of a fussy, metic Chief Justice. He listened pa tly to the arguments. Delays not matter. He could not through the tricks of Great-U Meanwhile, Father and Mo underwent ceaseless torture.

The dwelling-houses were d ed by metes and bounds. M wanted Father to take his sha money and buy another h away from his brothers in other locality. Father flatly re ed. "Should I leave the Mu Heights? If God has given position, should I, instead of hancing its prestige, destroy

As a result, we got as our the front part of the Mansion the nightmarish Small House. rear part of the Mansion we uncle Rambhai and Chan Father insisted upon getting Mahadevji, the guardian dei the Munshi Heights.

The division of the houses rooms led to endless qua "Should this door be kept mon?" "Which door should opened and by whom?" "H one to get access to the fresh reservoir in the House?" this door be closed?" "Yes or One closed it; the other bro open. Reports were lodged the Police. When a police me for inspection, Rukhiba ured hot water over him.

I am going to give equal shares. ve I ever deceived my broth- s?" asked Great-Uncle. So he vided the lands into four lots ich were to be drawn for by his ungest son in the presence of e family deity, Chandrasekhar ahadev.

My young cousin, Achubhai, ly drew the lots and the award s made accordingly. In divid- g the lots, Great-Uncle had been e to his reputation. The first nsisted of good, fertile and easily ctable lands; the second was of s fertile, but still tractable nds; the third was of inferior nds; while the fourth was of rile, stony fields, distributed in stant villages.

It seems that Great-Uncle had d his young son to draw the first for himself; the next best one my youngest uncle, Chandalal, o was his favourite; the third uncle Rambhai; and the fourth he worst—for Father. The ung boy bungled and, though eat-Uncle got the best, the ond-best fell to Father's share.

After a few days, Rukhiba came know of this trick and openly arged Great-Uncle with fraud. "These are all the tricks of that wicked old man," she shouted. "He did not divide the four lots equally. The worst lands have come to Chandalal."

Great-Uncle's eyelids did not so much as flicker. "What can I do? I had reserved the second-best lot for Chandalal and the fourth, the last and worst one, for Mankabhai. But Mahadevji was in his favour. He intervened on his behalf. Achu made a mistake: instead of drawing the worst lot for Mankabhai, he drew it for Chandalal. How can I help it now?"

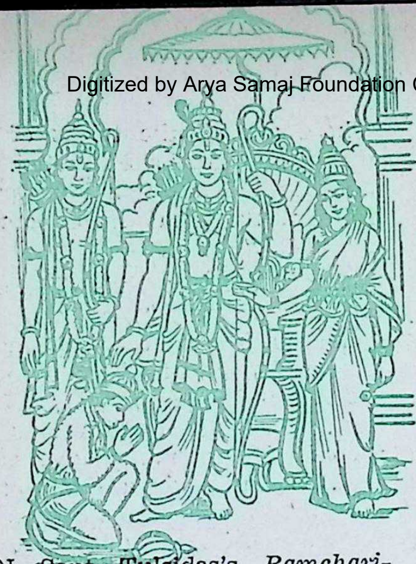
And my uncle's poor sons, who had got the worst lot had to waste years in tracing the lands allotted to them. Only the other day—fifty-nine years afterwards—I received a letter from his grandsons asking whether a particular piece of land belonged to them or not!

If you want to know the final outcome of the Epic War, I will describe to you its last great phase in my next letter.

Yours sincerely,

I am endeavouring to see God through service of humanity, for I know that God is neither in heaven nor down below but in every one.

—Mahatma Gandhi



ABODE of THE LOR

IN Sant Tulsidas's *Ramcharitamanasa* the following anecdote is described.

Sri Rama, Sita and Lakshmana on their way to the forest in fulfilment of the plighted word of King Dasaratha, arrived at Valmiki's hermitage. Rama folding his hands said to Sage Valmiki:—

"Tell me some place where I am to go with Sita and Sumitra's son and there make my dwelling for a time, O gracious Sage, constructing a pleasant hut of leaves and grass."

The Sage replied, "You ask me where you should stay; but with diffidence I ask you to tell me where you are not; then will I point out a place!"

When Rama heard the hermit's words, so utterly devoted, he was embarrassed and smiled to himself.

Valmiki, too, smiled and spoke again in tones of ambrosial sweetness; "Listen, Rama! I will tell you now a dwelling where you abide with Sita and Lakshr

"Those whose ears are lik seas into which the stories of life like many rivers contir flow, and yet they are not fi in their hearts be your bea abode.

"Those who have made eyes as the cuckoo and yearn for your presence as the bir a cloud, and who crave only true form as the cuckoo s great rivers, oceans and finding contentment only in raindrop — dwell, Raghuna with your brother and Sita i blissful home of their hearts.

"He whose tongue tells the of your perfections, culled your glory as the swan ga pearls from the Manasa lak his heart dwell, O Rama!

"He whose nostrils ever rently breathe in the pure lovely fragrance of offerings to the Lord; he who eats foo dicated to you and wears and ornaments consecrated t Lord; those whose heads are d with love and great humility when they behold a god, a guru or Brahman; whose hands perpetu-lly worship Rama's feet; whose hearts rely on Rama and none ther; whose feet make pilgrimage o Rama's holy places—in their ouls dwell, O Rama!

"Those who continually repeat he royal incantation of your Name nd worship you with all their kin; who offer the various kinds of ibation and burnt-sacrifice; who eed the Brahmans and give them many gifts; who regard their guru s greater even than yourself and erve and honour him in every way; and for all this make a emple of their hearts, Sita and Raghunandan together.

"Those who know no lust or nger, pride, arrogance or delusion, o greed or undue emotion; inor-dinate affection or hatred; those in whose souls is found no guile, onceit of self or fraudulence—in heir hearts dwell.

"O Raghuraya! Those who love ll and work for the good of all, to whom pain and pleasure, praise nd abuse are one; who speak with areful thought the work of truth nd love; who, waking or asleep, est under your protection; who eek in you alone the way of sal-ation—in their hearts dwell, O ama.

"Those who look on another's ife as their own mother and re-ard another's wealth as more oisonous than poison; who re-ice when they see another's property and are more distressed at his misfortune; who hold you, Rama, dear as their own lives—in their hearts be your blest abode.

"To whom, dear Lord, you are master and friend, father, mother and guru, all these—dwell in the temple of their hearts, two brothers together with Sita.

"Those who regard the good that is in all and disregard the evil; who suffer trouble for the sake of Brahmanas and cows; who are of account in the world for their knowledge of the rules of conduct—their soul is your fit abode.

"He who knows your goodness and his own sinfulness; who puts his whole trust in you and loves the votaries of Rama—in his heart dwell with Sita.

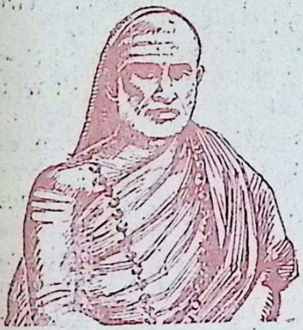
"He who abandons caste and brotherhood, wealth, duty and position, dear kinsfolk and happy home, and treasures in his soul yourself alone—in his heart, Raghurai, make your stay.

"He to whom, heaven and hell and liberation are all one—for everywhere he sees you bearing bow and arrows—he who is your servant in thought and word and deed—in his heart, Rama, make your dwelling-place.

"He who needs nothing ever, but loves you with a simple love—dwell always in his heart; that is your own abode!"

Such were the dwelling-places the high sage suggested, and Rama was pleased with his affectionate speech.

....If the means of happiness have increased by far and if at the same time happiness has not increased, the only logical conclusion possible is....that some additional factor is necessary to bring happiness....



The Way To Happines

●

H. H. Late Chandrasekhara Bharati
of Sringeri

●

IN one of the quiet villages where His Holiness was staying for a few days, the principal villagers came in a body one evening to pay their respects to him and while doing so their spokesman said:

S.: Till some years back our village was a prosperous one. During recent years however it has gone down very much. We pray therefore that Your Holiness will be pleased to confer your blessings upon us so that the village may once again get back to its former prosperity.

H.H.: Certainly the Lord will listen to your earnest prayers. But I desire to point out that an appeal to the Lord is necessary only when the remedy is not in our hands.

S.: How is the remedy in hands?

H.H.: You tell me that the v lage has gone down in prosper during the recent years But, my information is not incorr there are more storeyed hou now than before and the hou are mostly built of stone, brick a mortar and are well lighted, w ventilated and attractive, quite u like the mud-walled dark a dingy thatched huts in which y forefathers spent their lives.

S.: It is no doubt so.

H.H.: You wear clothes fi and costlier than what your a cestors were content with and h very many things which t never even dreamt of.

S.: Certainly.

H.H.: While they had only ickety carts to take them along muddy roads to villages only a few miles away, you can now travel by he best of motor cars over well-paved roads to places thirty times more distant in about the same time.

S.: It is true we have all this.

H.H.: While they had to be content with the oil-lamp of local manufacture to light their houses, you get yours from across the seas; you have brilliant lights now, even if electric installations have not yet reached your village.

S.: No doubt, we have.

H.H.: Then what is your complaint? You have in abundance all the requisites of comfort and happiness, far more than your ancestors had. What more do you want?

S.: It is true that we have all these things but the fact remains that we are not as comfortable and happy as our fathers.

H.H.: How can that be? If the means of happiness have, as you admit, increased, happiness also must have increased. It cannot possibly be reduced in any case.

S.: It is however reduced and we desire to know how we can regain the old happy state.

H.H.: Then we must enquire into the matter a little deeper. There must be something wrong somewhere. If, as you admit, the means of happiness have increased by far and if at the same time happiness has not increased, the only logical conclusion possible is either that we are wrong in the assumption of the real means of happiness or that some additional factor is necessary to bring happiness, assuming that they are real means. We shall first consider whether the modern improvements that you now enjoy are really the means of happiness.

Ordinarily, we deduce the relationship of cause and effect between two things if one of them invariably precedes the other. This method is positive and is known as the *anvaya* method. The negative method is known as *vyatireka,* that is, when we deduce the relationship of cause and effect between two things by noticing that the absence of the one invariably precedes the absence of the other. We note that the existence of wet clay invariably precedes the making of a clay-pot. We note also that if no wet clay is available no clay-pot can be made. We infer from these two parallel and corroborating facts that wet clay is the cause and the pot is the effect. Similarly, if we want to verify the statement that the modern advantages are the cause of happiness, we must adopt these two methods. Now you find that you enjoy these modern amenities and yet have no happiness?

S.: It is so.

H.H.: That means that the reasoning by the *anvaya* method does not lead you to the conclusion that they are related as cause and effect.

S.: It seems so.

H.H.: You further admit that your forefathers did not have these modern amenities and yet were happy?

S.: They were.

H.H.: This again means that the reasoning by the *vyatireka* method also does not establish such a relationship.

S.: It is so.

H.H.: It follows therefore that the modern amenities are not the real means of happiness.

S.: Logically it does.

H.H.: But we do want happiness?

S.: Certainly.

H.H.: We must not therefore stop with merely throwing overboard the advantages that we have but must seek to know what are the real means of happiness and try to obtain them.

S.: No doubt, but what are those means?

H.H.: That is exactly the question to be considered now Adopting the same line of reasoning, we must ascertain what means were present when our ancestors were happy and what is absent in us now when we are not happy.

S.: Certainly, but what is that?

H.H.: Think for a while yourself. They performed their daily Vedic rites and attended pu tiliously to the dictates of *Dharma Sastras*. Did they not?

S.: Certainly they did.

H.H.: Now, you neglect th don't you?

S.: I fear we do.

H.H.: They had *achara* or ri conduct and had great regard virtues like truth. You can say that you have such a cond or such a regard.

S.: I must confess we have

H.H.: Why did they perfo their religious duties so well why do you neglect them?

S.: I suppose the times are r ponsible for it.

H.H.: That is a lame excuse explains nothing. The truth that you are wanting in the f that your ancestors had.

S.: That is true.

H.H.: It seems therefore t people were happy when they faith and acted according to it that people are not happy w they are wanting in faith and n lect their duties.

S.: Yes.

H.H.: *Sraddha* or faith *Dharma* or right action are t invariably present where hap ness is found and are invaria absent where happiness is found. They are therefore cause of happiness. Get them b and you will get back your h piness.

S.: But we see even now that here are a large number of peo-le who have *sraddha* and stick) their *Dharma*, but are no more appy than ourselves.

H.H.: That is not correct. It nay be that they are not in as ffluent circumstances as others ut, as I have pointed out, that is o criterion of their happiness. Happiness is a state of mind and annot be gauged by the quality r quantity of external possessions.

S.: How is that?

H.H.: A person may be the lord f all the three worlds and yet be unhappy. Another may be the poorest of beggers and yet be the appiest man in the world.

S.: I quite see it. On what then oes happiness depend?

H.H.: Ordinarily speaking, we ay that we are happy when we et the thing we are longing for.

S.: Yes.

H.H.: At the time when we are onging for a thing our mind is in state of unrest; but when we get hat thing, the state of unrest is eplaced by a sense of rest or eace.

S.: Yes.

H.H.: We say, again, that we re happy when we get rid of a hing which we were loathing.

S.: Yes.

H.H.: At the time when we are oathing a thing, our mind is in a tate of unrest; but when we get rid of that thing, the state of unrest is replaced by a sense of rest or peace.

S.: Yes.

H.H.: In either case therefore, it would seem that happiness is practically identical with the feeling of rest or peace. It does not matter what exactly is the immediate occasion for it, whether it be the obtaining of a desired object or the getting rid of an undesired object. Happiness follows when a preceding state of unrest is ended.

S.: It is so.

H.H.: It cannot matter also how that preceding state of unrest is ended. Obtaining a thing or getting rid of another is the ordinary method of stopping that unrest. But if there is some other method by which it can be stopped, even then happiness is bound to follow.

S.: Certainly.

H.H.: The number of things in the world that can awaken desire is infinite. If a man gets a particular thing, the mental unrest caused by the longing for that thing may cease, but it will only be replaced by another mental unrest caused by the longing for another thing. This process will be repeating itself *ad infinitum* as there is no limit to the number of things which can be desired. It is therefore practically impossible to obtain absolute mental rest by trying to satisfy our longings.

Similarly the number of things that are undesirable is also infinite.

If you get rid of a particular undesirable object, no doubt you get mental peace for the moment; but the next moment you will become restless, because another thing will be troubling you. This process also will be going on indefinitely and interminably as the things that may give us trouble in the world are countless. It is equally therefore impossible to obtain absolute mental rest by trying to get rid of or avoiding troublesome things.

S.: But we do want mental peace.

H.H.: Quite so. If therefore we seek to allay our unrest by trying to secure the things which the mind asks for or to get rid of the things which disturb it, we must ever remain searching for the peace which can never come. It must also be borne in mind that it is not quite within our competence to obtain or get rid of a particular thing at our pleasure; in fact, we are slaves of circumstances if we depend upon them for our happiness.

S.: How else then are we to get peace and happiness?

H.H.: Is it a necessary condition of health that it must have been preceded by a state of ill-health?

S.: Certainly not.

H.H.: A man is said to be healthy when he has no sickness. He need not have been sick before.

S.: No.

H.H.: It will therefore be f ish to define a healthy man as who has suffered from a dis and is now free from it. Certa such a man may be called heal but the expression "healthy m cannot be applied to him. Fr dom from sickness is a condi of health but certainly not an tecedent sickness and a recov from it.

S.: Quite so. But I fail to the relevancy here.

H.H.: Similarly, happiness only mean a freedom from unh piness; it cannot be a necess condition of happiness that should have been preceded b state of unhappiness. A whose mental equilibrium has b disturbed by an attraction t particular thing or by a repul to another may be called ha when the equilibrium is once ag restored by the thing being tained or got rid of, as the may be. But it will be foolish say that all happiness necessa assumes a previous state of un

S.: It will be so.

H.H.: As we can conceive health without assuming a prec ing sickness, so must we be abl conceive of happiness without suming a preceding mental unr In fact, the health which is preceded by a sickness is more tural, perfect and permanent the one which comes into being the cessation of a sickness. Si arly, the happiness which is not preceded by a mental disturbance, will be more natural, perfect and enduring than the one which follows a mental disturbance.

S.: It is bound to be so. But how can we get such a happiness? Ordinarily we get it only by seeking pleasure or avoiding pain.

H.H.: Quite so. But, if there is a third method by which you can have happiness without undergoing the antecedent trouble of seeking pleasure or avoiding pain, you will agree with me that the happiness thus secured will be more perfect.

S.: Certainly, but what is that third method?

H.H.: It is only this. Merely cease to submit yourself to that antecedent trouble.

S.: How can we do that?

H.H.: Man is and remains healthy when he refuses to submit himself to anything which may cause sickness. Is it not so?

S.: Yes.

H.H.: Similarly man can be happy by refusing to submit himself to anything which may disturb his mental equilibrium and make him unhappy. It is only an application of the maxim that prevention is better than cure. For calling yourself clean it is not necessary that you dip your hands in mire and then wash it off.

S.: I now understand that the happiness which results from attraction or repulsion is not real happiness. Real happiness is only that which is the concomitant of mental equipoise unrelated to any attraction or repulsion.

H.H.: Quite so.

S.: But how can we acquire and retain such a mental equipoise in the midst of this vast universe of things which either attract or repel?

H.H.: Anyhow, this is certainly a more practical method than the one of trying to exhaust the inexhaustible store of things, desirable and undesirable.

S.: This method may be foolish but the other does not seem to be practical.

H.H.: Why not? Suppose you have about twenty articles in your room every one of which is likely to distract you by its very sight. Which is the more practical method, to prepare cases for enveloping every one of them or to shut your eyes?

S.: Certainly, the latter is easier.

H.H.: Similarly, it is impossible for you to regulate, modify, annihilate or create at your pleasure the infinite things of the universe which are likely to disturb you. But you can so regulate your own mind that it may gradually cease to be disturbed by them. This is quite within your competence. Your forefathers were happy not because they had more objects of

(*Continued on page 27*)

> *. . . . . . The practical test of a religion is its success or failure to help human souls respond to the challenges of suffering and sin . . . The missions of the higher religions are not competitive; they are complementary . . . . .*

Mission of Religions

Arnold J. Toynbee

IN the world in which we now find ourselves, the adherents of the different living religions ought to be the readier to tolerate, respect, and revere one another's religious heritages because, in our generation, there is not anyone alive who is effectively in a position to judge between his own religion and his neighbour's. An effective judgment is impossible when one is comparing a religion which has been familiar to one in one's home since one's childhood with a religion which one has learnt to know from outside in later years. One's ancestral religion is bound to have so much the stronger hold upon one's feelings that one's judgment between this and any other religion cannot be objective. Our impulse to pass judgment between the dif ent living religions ought the fore to be restrained by us till physical "annihilation of distan has had time to produce the p chological effects that may be pected from it.

A time may come when the l heritages of the different hist nations, civilizations, and relig will have coalesced into a comm heritage of the whole hu family. If that time does co an effective judgment between different religions may then last begin to be possible. We perhaps within sight of this p sibility, but we are certainly within reach of it yet.

Meanwhile, all the living r gions are going to be put t earching practical test. "By their ruits ye shall know them." The ractical test of a religion, always ind everywhere, is its success or ailure in helping human souls to espond to the challenges of suffering and sin. In the chapter of he world's history on which we re now entering, it looks as if the ontinuing progress of technology were going to make our sufferings nore acute than ever before, and ur sins more devastating in their ractical consequences. This is oing to be a testing-time, and, if we are wise, we shall await its erdict.

If we do not feel that we can fford to wait for Time to do its iscriminating work, we are confessing to a lack of faith in the truth and value of the religion that happens to be ours. On the other hand, if we do have faith in it, we shall have no fear that it will fail to play its full part in helping human souls to enter into communion with the presence behind the phenomena and to bring themselves into harmony with this Absolute Reality. The missions of the higher religions are not competitive; they are complementary. We can believe in our own religion without having to feel that it is the sole repository of truth. We can love it without having to feel that it is the sole means of salvation.

[From *An Historian's Approach to Religion*]

Bring light to the poor, and bring more light to the rich, for, they require it more than the poor. Bring light to the ignorant, and more light to the educated; for the vanities of the education of our time are tremendous! Thus bring light to all and leave the rest unto the Lord, for in the words of the same Lord, "To work you have the right and not to the fruits thereof."

—Swami Vivekananda

Sanskrit in Modern Life

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K. M. Munshi

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In view of the appointment of the Sanskrit Commission by the Government of India (please see News & Notes page of this issue), the following article by Sri K. M. Munshi, Chairman of the Sanskrit Vishva Parishad, will be read with interest.

From the next issue, BHAVAN'S JOURNAL will carry easy lessons in Sanskrit with a view to imparting a working knowledge of the great language to such of our readers who do not know it.

SANSKRIT is the parent national language of India; its grammar and vocabulary have provided the texture of Indian languages of the North; its vocabulary has enriched the languages of the South, and given them their idiom and literary inspiration.

People with limited historical knowledge identify Sanskrit exclusively with ritualism, and ritualism with communalism. We must, however, remember that Sanskrit has, for the last three thousand years, provided us with basic unity, the unity of our languages, the uniform development of their literature and social solidarity. Moral and spiritual values have also been given to us through Sanskrit. And if Sanskrit were neglected, we will imperil this basic unity.

The question, therefore, is:
can we retain the influence of
skrit in modern life? We
realise once for all that the
ditions of life in modern times
so changed that we cannot en
Sanskrit to preserve its influ
unless its education is altere
meet the needs of present ti
Religious orthodoxy is on
wane; ritualism is slowly d
pearing from our midst; the i
tution of the family-priest
practically disappeared from
towns. Unless, therefore, at
end of years of labour, a stu
of Sanskrit is able to find a
able livelihood, fewer people
be attracted to the study of
krit.

At the same time, we must
lise that modern education in

krit given by our universities is ot enough, nor of the proper quaty. The Pathshala method ives both a thorough textual rounding and a faith in the value f Sanskrit. Without this equipnent Sanskrit will cease to be a iving language. It will be just a ead, classical language, useful nly for philologists and literary historians.

While we have to modernise Sanskrit education so as to prepare our *shastris* for the battle of ife, we should also retain the Pathhala tradition of learning, so that anskrit may continue to be a living source of inspiration.

If both the aims have to be ecured, the Pathshala education hould be so modernised that a *hastri* is not only well-grounded n Sanskrit texts, but also possesses ufficient knowledge of modern ubjects like Mathematics, History, eography and Political Science so s to be able to compete with the raduates of the universities.

First, therefore, all these subects must be taught in the *shastri* ourse and up to the same standard s, say, that of the Intermediate xamination.

Secondly, apart from the knowdge of texts, the medium should ecessarily be Sanskrit. It is wrong conduct Pathshala education in ny language other than Sanskrit. am sorry that it is only here in ttar Pradesh that I have seen athshala education being impart- l in Hindi even in higher courses.

> Sanskrit was indeed the language not only of **kavya** or literature but of all the Indian sciences . . . it was the only language in which the whole of India expressed all her best thoughts for the last two or three thousand years, and it has united the culture of India and given it a synchronous form in spite of general differences of popular speech, racial and geographical, economical and other differences. It is the one ground that has made it possible to develop the idea of Hindu nationhood in which kinship of culture plays the most important part.
>
> **—Prof. S. N. Dasgupta.**

In the earlier stages of *Praveshika*, it may become necessary to do so, but for all higher courses, the medium should be Sanskrit. If it were not so, a living contact between the language and the student will cease.

Sanskrit may be a difficult language so far as grammar is concerned; but the knowledge of spoken Sanskrit can be acquired by a little effort. I have seen, particularly in the South, how Sanskrit is spoken in a simple and direct manner. Spoken in that way Sanskrit can be understood wherever any Indo-Aryan language, with even a little literary enrichment, is spoken.

Such simple, direct and home-going Sanskrit, if spoken by students of Sanskrit both in the Pathshalas and in the Universities, will give a living touch to Sanskrit. It will then make it possible for us to express the daily needs of life through that language.

In this way we will recapture and maintain for Sanskrit the position of a living language which would impart to our Indian languages greater richness and power of expression.

In order that we may acquire that language, the method of teaching Sanskrit has to be altered. Without neglecting the knowledge of texts, Sanskrit should be taught by the direct method, by encouraging conversation, debates and essay-writing on the daily affairs of life.

Another important aspect of Pathshala education neglected so far, is to impart to the student the power to put across his views to the ordinary man. If a *shastri* is loaded with too much of textual knowledge and too little capacity for making himself understood by the common man, his value will be very little. Then he can only be a *shastri* in a Pathshala; he cannot, for instance, teach modern college students.

As things are, ritualism will become less and less popular; the pandits who live on performing rituals, therefore, will not be in demand even to the extent to wh they are today. The pandit of morrow must, therefore, eq himself with the power to re-in pret the message of Sanskrit un modern conditions and to com it to ordinary men and women the day.

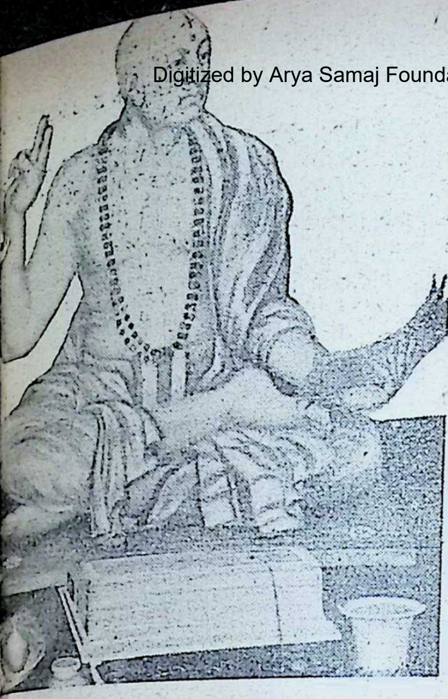
People may or may not care perform the *Shraddha*, but a p dit who can expound the *Up shads*, the *Bhagavad Gita* or *Mahabharata* in a manner wh would appeal to modern men a women, is sure to be held in h regard.

It is wrong to assume that knowledge of Sanskrit is only quired for rituals, or for the st of Indian poetics or philosop Sanskrit is the source and ins ment of the moral redemption man. With the aid of Sansk alone, can be given to man t faith in the Moral Order of Universe and in the oneness God, so essential for saving m kind from the gross materialism the day.

Sanskrit has a message to to humanity. It can save from materialism, from untr from violence; it can teach the great *mahavritas: Ahim Satya, Brahmacharya* and *Ap graha*, on which rests the M Order of the Universe. Sansk can teach more than any other guage that sense of world-un contained in the great message

Yo mam pashyati sarvatra,
vam cha mayi pashyati.

(*Continued on page 66*)



Sri Madhvacharya

Sri Madhvacharya and His Philosophy

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M. R. Gopalacharya

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IT is admitted, on all hands, that the history of most of the ancient poets and philosophers f India is hidden in the mists of ntiquity and concealed under a hick veil of obscurity. What ve know about them is scanty and ased on very sandy grounds. ut Sri Madhvacharya stands lone, about very many incients of whose life, history, radition, monuments and memoials are unanimous. Our knowdge about the Acharya today s mainly based upon two valid ources, the one is statements made y the Acharya himself in his own orks, the other is *Sri Madhvaviya* composed by Narayana Pantacharya, the most illustrious of l the converts and contemporaries of Sri Madhvacharya.

Scholars are widely divided in the assignment of date to Sri Sankaracharya. For instance, if one scholar places Sri Sankaracharya in the eigth century A.D., another great scholar inclines to push his time back to the fourth century B. C. Fortunately there is no doubt about the century in which Sri Madhvacharya flourished and preached his philosophy. The Acharya himself has expressly stated in *Tatparya Nirnaya* that he was born after 4,300 years of Kali age had passed away. It is quite correct to believe as so many scholars have done that the Acharya flourished and preached his philosophy during the major portion of the thirteenth century.

From *Sri Madhvavijaya* we know that Madhvacharya was born near Udipi. His father's name was Madhyageha Bhatta, who was significantly called 'Bhatta' for his having correctly understood the underlying secrets of Puranas and the *Mahabharata*. It is said that Madhyageha Bhatta together with his spouse practised very austere penance in propitiation of Sri Ananteswara with a view to securing the most illustrious son. In due course, by the grace of Ananteswara, a son was born to them on the tenth day of the bright half of Aswin in the year 1199 A. D. He was named Vasudeva.

The boy possessed matchless beauty and pearless strength of mind. Even as child, he promised to be one born to lead the world towards the 'Highlands of the Blessed'. He was possessed of marvellous powers with which human beings are rarely gifted. In the very early years he was recognised as a prodigious genius. His father very soon realised that the boy was too brilliant and too learned to be his student. He therefore, sent him to Achyutapreksha Tirtha, the great sannyasin and pontiff of the time. The pupil, there too, proved his superiority to his Guru in no time.

Vasudeva took sannyasa at the age of sixteen and started to preach the philosophy which he thought he was divinely commissioned to do. Achyutapreksha named him Anandatirtha. The Tirtha, the system which he built up out of the materials the Vedas is capable of bestow pleasure—*Ananda*—upon reader. He established an idol Sri Krishna in Udipi and foun eight Mutts there, the Pontiffs which were to conduct the wors of the idol in rotation. He established one big Mutt, and co missioned its Head to travel over India to propagate the Ve philosophy and to reprobate ev other philosophy repugnant to spirit. The Mutt is now kno as the Uttaradi Mutt as its Pontifical Head was Padmana Tirtha who hailed from the No

Sri Madhvacharya travelled Badari three times out of wh for the first two times he retur while for the third time he dis peared from the human gaze good. During the period of ei years, which he passed in In he vanquished in innumera controversial battles, the expone of all the heterodox creeds philosophies that prevailed in time and established rad realism, pluralism, and theism. established the supremacy of Vishnu and selfless service at altar as the sovereign mean salvation. He placed the cu Bhakti on a very high pede and brought to it eminence and pularity which had never been tained before.

The fundamental tenets of philosophy are summarised well-known verse:

श्रीमन्मध्वमते हरिः परतरः सत्यं जगत्तत्वतो।
जीवगणा हरेरनुचरा नीचोच्चभावं गताः।
मुक्तिर्नैजसुखानुभूतिरमला भक्तिश्च
तत्साधनम्।
ह्यक्षादित्रितयं प्रमाणमखिला-
म्नायैकवेद्योहरिः ॥

1. Hari-Vishnu is the Supreme Overlord of the Universe.
2. The world is radically and fundamentally real.
3. The souls are different from the Supreme Lord and the matter and from one another.

All are consciously or unconsciously subject to Lord Vishnu.

There are various gradations among the souls. The cosmos consists of infinite varieties of souls and things. Their capacities are divergent and their functions are unlike.

Salvation consists in the realisation of bliss which constitutes the very essence of the individual self.

7. Singular devotion to the Supreme Lord is the radical means to secure salvation.
8. Sense-perception, inference and verbal testimony (Scriptures) are the three authoritative sources of correct knowledge.
9. Every Veda proclaims the supremacy of Vishnu.

This is not the place to expatiate upon these nine cardinal tenets. But suffice it to say that these are elaborated by Sri Madhvacharya and his illustrious successors with characteristic thoroughness.

Sri Madhvacharya has not merely enunciated his philosophical tenets but written as many as thirty-eight works, most of them being typically controversial to elucidate and to substantiate his view-points. The works are monumental of his genius of the highest order.

THE WAY TO HAPPINESS *(Continued from page 19)*

easure or less causes of trouble, because they were able to tain their mental equilibrium, hich gave them rest, peace and ntentment and therefore happiss. They did not depend upon tside things to make them ppy nor did they concede to tside things the capacity to make them unhappy. Their feeling of rest and peace, contentment and happiness, was normal, natural and healthy and therefore lasting. You must also cultivate that feeling if you want to be happy.

[Condensed from *Dialogues With The Guru*, by R. Krishnaswami Aiyar, published by Chetana Ltd., Rampart Row, Bombay 1.]

MUSEUMS IN INDIA

In this article a historical survey of the origin and development of the museum movement in India and its future during the Second Five Year Plan is outlined.

IN the beginning, it was the enthusiasm and love for art of enterprising individuals and private institutions that accounted, in the main, for the rise of different museums that now enrich the Indian contemporary scene with the vast treasures of the past.

The genesis of the museum movement in India can be traced to the Asiatic Society of Bengal, founded by that brilliant scholar Sir William Jones in 1784. Comprising of two sections, one of archaeological and ethnological material and the other of geological and zoological, the Society's museum grew rapidly and in 1839 the Court of Directors of the East India Company sanctioned an amount for the maintenance of the museum and also authorised the Government of India to make other grants from time to time for special purposes.

The Museum of Economic Geology at Calcutta, opened in 1840, was also at first housed in the Society's museum but later removed to the premises of the Geological Survey of India and was finally brought to the Imperial Museum, which was then newly established after protracted negotiations ween the Society and Government.

As early as 1819, efforts for fo ing a museum had been made Madras, and the Madras Lite Society, an auxiliary of the A tic Society of London, desired have a museum of Economic G logy in 1828. In 1843, the So requested the Government starting this Museum and Court of Directors of the India Company agreed to the mation of a Central Museum Madras. The opening of museums at Bangalore, Bel Coimbatore, Cuddalore, Oo mund, Secunderabad, Manga and Trichirapalli followed.

The idea of a museum at B bay originated in 1848, and collections got together in con tion with the great Exhibitio London in 1851 gave it an imp and in 1857 (thanks to the ef of Dr. Buist), a Museum of nomic Products was establi The museums at Lucknow Nagpur were established in The Mysore Government Mu at Bangalore came into exis in 1865. The year 1874 saw creation of the Mathura Museum. The next year saw the birth of the Museum at Raipur. In 1888 the Rajkot Museum was formed and a few years later the Museum at Srinagar. The foundation stone of the Baroda Museum was laid in 1887.

The celebration of the Jubilee of Queen Victoria in 1887 ushered in a new era in the rise of museums in India. Several museums were started at this time such as the Victoria Technical Institute at Madras, the Museums at Jaipur, Udaipur, Rajkot, Bezwada and the Victoria Memorial Hall at Calcutta.

But the greatest impetus for the development of museums in the country was during the time of Lord Curzon, whose interest was in no small measure followed up by the enthusiasm of Sir John Marshall, the then Director General of the Archaeological Survey.

The Museums established at Ajmer, Baripada, Chamba, Jodhpur, Khajuraho, Gwalior, Bijapur and Dacca within a space of ten years, owe their existence to the keen interest evinced by Sir John Marshall, who was also responsible for the Archaeological Museums at Sarnath, Nalanda, Taxila and other sites, and the Central Asian Antiquities Museum at New Delhi. The Museums at Malda in Bengal, at Pagan and Mandalay, at Bijapur and Bombay, in the Taj at Agra, at Dhar and at Peshawar were at the instance of Lord Curzon. The creation of the Prince of Wales Museum at Bombay was thought of in 1904, but, with liberal grants secured both from Government and large-hearted donors like Currimbhoy Ibrahim, the building was completed in 1914.

In the wake of this creative activity several States, with collections brought together by their respective departments, established museums of their own. Thus came into being the Museums at Indore, Hyderabad, Himatnagar, Jamnagar, Kolhapur, Padmanabhapuram and Rewa between the years 1921 and 1947.

The Museum of the Bharat Itihasa Samsodhaka Mandal at Poona sprang up through the enthusiasm of a society and some individuals. Again, it was originally the museum of the Kamarupa Anusandhan Samiti of Gauhati, that has now developed into a provincial museum. It is interesting that a Historical Society of a College could build up the nucleus of a provincial museum, but so is the case with the Provincial Museum of Orissa at Bhuvaneswar, which grew out of the Museum of the Historical Society of the Ravenshaw College. The Bangiya Sahitya Parishad Museum, opened in 1910, is another case of this kind.

Through the efforts of Rai Krishnadasa, the Bharat Kala Bhavan, a fine museum of art, was established in 1919 at Banaras. The Municipal Museum at Allahabad in no small measure owes a debt of gratitude to the enthusiasm and the collecitons made by Rai Bahadur B. M. Vyas. The Museum at Madanapalle in the Theosophical College owes its existence to the personal collections of Dr. J. H. Cousins, and similarly the Museum of the Indian Historical Research Institute in St. Xavier's College, Bombay, owes its material to the efforts of Rev. H. Heras, S.J.

There is practically no college of importance in India without the different departments having museum of their own to promote the study of different scientific subjects. There are museums for engineering and the different branches of medical science.

There is a fine group of museums attached to the Forest College at Dehra Dun with separate branches for silviculture, timber, minor forest products and entomology. The building of museums of the Forest Research Institute and colleges at Dehra Dun is one of the best not only in India, but in Asia.

There have been cases also of museums developing purely by industrial institutions. The Lord Reay Maharashtra Industrial Museum at Poona, which dates back to 1888, was born out of an exhibition of Indian arts and manufactures held in Poona and has grown into an admirable museum of its kind. A remarkable museum of recent origin is the Calico Museum of Textiles established in 1949 at Ahmedabad by Sri Gautama Sarabhai.

Another important phase in growth of museums, specially the South, is the springing up small, but interesting museums the larger temples. Of th temple museums, mention must made of the Rajaraja Museum the Brihadisvara temple at T jore, the Museum of the Srirang temple and that of the Minak Sundereswara temple of Madu the first containing a remarka collection of sculpture in stone metal and the rest a collection splendid ivories.

In the earliest stages of museum movement the nucleus collections have mostly been g logical or biological. It is w this material that the princ museums of India started fu tioning. But with the format of the Archaeological Survey Northern India by Lord Cann and the appointment of Gen Cunningham as the Archaeolog Surveyor, the place of archaeol in museums came to be felt.

With equal anxiety for the p per emphasis on museum de lopment in the Department, Mortimer Wheeler constituted Museums Branch in 1945. T formation of the National M seum of India at Delhi in opened up new vistas.

The National Gallery of Mod Art in New Delhi is a museum voted to the modern phase of dian art as the scope for its lections. The National Mus has a rich collection of painti of the Mughal and Rajasthani schools-and is now building up the collection of copies of ancient frescoes portraying the different phases of art from the earliest paintings at Ajanta to the late medieval paintings of Vijayanagar period to make the story of Indian paintings complete in its galleries in a magnificent new building rapidly coming up on Kingsway in New Delhi.

Material from archaeological sites has been freely distributed among the museums by the Archaeological Survey, and it is thus that items from Mohenjo-daro collections are found in almost all the principal museums in India. The Patna Museum was enriched by the finds at Basarh and Pataliputra as well as by the Kurkihar bronzes, the Lucknow Museum by the antiquities from excavations at Bhita, Saheth Maheth, Sankisa, etc. Thus, both directly and indirectly, the building up of museums in India was accelerated by the enterprise and encouragement shown by the Archaeological Department.

The need for a National Museum for India, a central treasure-house of the country's vast artistic heritage, where one could obtain a comprehensive picture of the development of Indian civilisation from its pre-historic origin to the present times, has been felt for a long time. The evolution of the museum movement, accompanied by the establishment and growth of a large number of regional museums in various parts of the country in the course of the last few decades, has also served to underline this need.

A scheme for the establishment of a National Museum of Art, Archaeology and Anthropology was considered by the Central Advisory Board of Archaeology in January, 1945. This scheme in a slightly revised form was adopted by the Government and a detailed programme for its implementation was approved for inclusion in the country's First Five Year Plan.

The antiquities and art treasures, worth about Rs. 50 lakhs which have been collected from various parts of the country, through gift, loan or purchase, are to form the nucleus of the National Museum. This collection has temporarily been housed in the Durbar Hall of the Rashtrapati Bhawan in New Delhi. It will eventually be removed to the new building of the National Museum now under construction at the junction of the Rajpath and the Janpath in New Delhi. The foundation stone of this building was laid on May 12, 1955, by the Prime Minister, Sri Jawaharlal Nehru, and it is expected to be ready in another five years at a total cost of Rs. 80 lakhs.

The National Museum today has a large collection of stone sculptures, about 4,600 paintings, representing all the major schools of Indian Art—the Western Indian, Rajasthani, Paharī and Mughal Schools—about 480 bronzes, some of them unique pieces, about 275 articles of textiles, 4,000 Persian and Arabic manuscripts, 890 Sanskrit, Pali and Prakrit manuscripts, 7,500 coins, and a valuable collection of jades and jewellery. An arms section is also being built up.

The pre-historic section is composed of objects from archaeological sites like Mohenjo-daro and Harappa, Jhukar, Jhangar, Amri, Tharro, Gorandi, Nal etc., including the recently excavated sites at Rupar in the Ambala district of the Punjab and is located in what is called the Indian Room.

The sculptures are arranged in different galleries and have been classified into different schools. There are large gaps still and many more schools are sought to be represented during the ensuing years so as to make it a fully representative collection. Some of the outstanding sculptures exhibited in the galleries include the Standing Buddha from Mathura, the Rampura Bull Capital, the figure of Lokanath and the Flying Celestials from Aihole.

The Museum has some exquisite terracotta from Ahichhatra, Kausambi, Kondapur, Akhnoor, Nalanda and from the Indus Valley. The terracottas include plaques showing scenes like the Dakshayajna destruction, Siva as Bhairava, a battle scene from the Mahabharata; small-sized Gupta heads and busts from Akhno head of Parvati with an ela rately decorated coiffure, vario Mithuna couples from Ahichha and a few earlier specimens fr Kondapur in Hyderabad.

The Museum collection of bro zes has lately been greatly enri ed with the acquisition of th superb Chola pieces from S. V. Ramamurti's collection, of them being Nataraja from Ti varungalam in the Chaturtand pose—a unique bronze. T Museum is fortunate in possessi by far the earliest bronze kno i.e., the Dancing Girl from Indus Valley, besides a lar number of miniature bronzes presenting the Eastern India Me eval School, Nalanda, includ such pieces as the standing Bud and the Bodhisattva in Karu aspect.

The Museum has a fine coll tion of paintings, rather strong the Rajasthani School, in various Calams, as well as in Pahari School, especially earliest phase from Basohli, Ku and Garhwal to its highest effl scence in the Kangra Scho Though comparatively small Mughal Section contains some the choicest Rampur miniatu from the Tuzuk-e-Jahangiri well as certain valuable paintin bearing Qitas on the reverse, fr the pen of Mughal Emper princes and nobles.

The Manuscripts Section has greatly been enriched with acquisition of about 3,700 manuscripts from the Tonk Library and another sizeable acquisition of Sanskrit manuscripts from Sri Jatashankar Shastri. The Museum possesses an illustrated copy of the famous Babarnama manuscripts besides several rare copies of the Quran and other manuscripts from the royal libraries of Mughal princes, bearing their seals and autographs.

The collection of coins includes valuable specimens from the Bayana Hoard of Gupta coins, about 1,700 Sassanian coins, a large number of coins of the Muhammadan series both of the Sultan and the Mughal dynasties.

A large number of contemporary Indian dresses from every region of India have been collected for the proposed wing of contemporary Indian dresses in the National Museum.

The galleries of the Museum ave lately been reorganised acording to the region and schools epresented. Illuminated paleoraphical charts showing the deveopment of Indian scripts such as rahmi, Nagari, Bengali, Tamil rantha, Canarese-Telugu, as well s their development abroad for xample in Tibet, Eastern Turkisan, Ceylon, Burma, Annam, alaya, Java, Borneo etc., similar harts illustrating the story of ndian coin, Indian motifs, Indian iconography, individual letters of the alphabet are being prepared and exhibited in the Darbar Hall to create an educative interest in the subject in the general public. It is also envisaged that separate though small galleries may be arranged for illustrating the story of Indian jewellery, furniture, textiles and architecture during the next year. An epigraphical collection is being built up and the first step in this has already been taken by arranging for the purchase of a very valuable collection of important copper plate grants of early and medieval dynasties.

An attractive guide-book to the galleries of the Museum has been got ready and will shortly be printed and published. A catalogue of the collection of the Museum is also being compiled.

The preparation of replicas of outstanding sculptures and bronzes in the Museum has lately been taken in hand in order that plaster casts may be supplied to various museums, educational and cultural institutions and other interested parties. Similarly the Museum photographic section caters to the photographic needs of the scholars and the public.

In addition to the bilingual labels provided to the exhibits the services of the Guide Lecturers are available to take visitors round the Museum galleries. ,

Immortal India—56

J. H. D

KALADI

श्रुतिस्मृति पुराणानां आलयं करुणालयम् ।
नमामि भगवत्पादं शङ्करं लोकशङ्करम् ॥

"Salutations to Acharya Sankara Bhagawatpada, the abode of all learning of the Srutis, Smritis and Puranas, full of mercy and benevolent to humanity."

KALADI is a small town in the heart of Kerala, about eight miles east of Alwaye. It is also possible to reach Kaladi by sea. From Cochin port one can go by bus to Ernakulam and then to Kaladi. There is also a bus route from Trichur to Kaladi. This Kaladi has been traditionally recognised as the birthplace of Acharya Sankara. It is situated in 10°-14′ N and 76°-45′ E on the bank of river Periyar or Poorna. Regarding the date and place of Acharya Sankara there has been a little conflict of opinion. Anandagiri has mentioned Chidambaram as the place of his birth, but in this matter his is an isolated statement. Local traditions make it clear that Kaladi was the place of his birth. It is now well established that Acharya Sankara belonged to Malabar and that he belonged to the Nambudiri class of brahmins. It is stated that San-
kara's grandfather was Vidya
raja either by name or title, and
father was Sivaguru. The la
was childless for a long time. Si
guru and his wife prayed to S
for a son and as a blessing of L
Siva Sankara was born to Si
guru's wife. Regarding the dat
Sankara's birth, Telang has s
gested that as Sankara in his S
trabashya has referred to one Po
na Varman, a Buddhist king
Magada of his time, Sankara m
have been born towards the en
the 6th Century A.D. Max Mu
places the year of his birth in
A.D. Sureshwara Acharya wa
direct pupil of Sankara and his
is placed in the 8th Century A
At present the more accepted v
is that Acharya Sankara lived f
788 to 820 A.D., and that he
born at Kaladi. Tradition assi
to Sankara a short life of 32 ye
Though there is a reference in
of the Stotras ascribed to Sank
to the fact that he had crossed
age of 85 years (मया पश्चा
रधिकमपनीते तु वयसि) this Sto
is explained as having
written by one of his il
trious followers and tradition

holds that he lived only for a period of 32 years.

He was to have the Samskara of Yagnopavita at the age of 7, but his father died and the ceremony had to be performed later perhaps through some relation. It is stated that within a very short time he mastered the Vedas and the various Shastras. While he was still a student, offers naturally came for his marriage. Sage Agastya who was also an astrologer told his mother that though Sankara was wise and profoundly learned, his life was short. This gave an impetus to Sankara to renounce the world and become a sannyasin. His widowed mother reminded him that if Sankara became a sannyasin, there would be nobody left to perform her funeral rites. On this statement, Sankara assured his mother that even though sannyasins, as a rule, did not perform the funeral rites of their parents, he would be readily available to perform her funeral rites, whether he was a sannyasin or not. It is stated that after this incident Sankara once went to take his bath in the river. At that time a crocodile pulled his leg. Sankara then shouted and spoke to his mother seeking her permission to immediately become a sannyasin as that was his last desire when he was being dragged to death by the crocodile. The mother gave the permission. Sankara took the vow of asceticism and sannyasa. It was *Aapat sannyasa;* but after he became a sannyasin, the crocodile released him. He once again assured his mother that he would personally come to perform her funeral rites. Thereafter he left her to the care of his relations, entrusted to them the property, and went in search of a guru, for being given the formal *diksha* of a sannyasin. He came to the bank of Narmada where stayed one great sannyasin by name Govindapada, pupil of the celebrated Gaudapada Acharya. This Govindapada taught Sankara the essence of the Vedanta philosophy. Acharya Sankara always refers with great reverence to this Govindapada as his guru in all the colophons at the end of his works and Stotras. Sankara also refers to Acharya Gaudapada as his *Parama Guru.* At the end of his Bhashya on the Gaudapada Kari-

H. H. Sri Sankaracharya of Kanchi

kas on the Mandukya Upanishad, Acharya Sankara says:

यस्तं पूज्याभिपूज्यं परमगुरुममुं पादपातैर्नमस्ये।

"I lie prostrate at the feet of Acharya Gaudapada, who is the most revered of the revered and who is my Parama Guru, i.e. the teacher of my Guru Govindapada."

Govindacharya initiated Sankara and made him a sannyasin, and taught Sankara all the philosophy that he had learnt from Gaudapada. Thereafter Sankara went to Banaras and started preaching to the pupils. He also went to the Himalayas and established the Jyotir Mutt at Badarinath. He wrote his famous Bhashyas and dedicated them to Lord Narayana at Badari.

According to Anandagiri, Acharya Sankara gave up his body at Kanchi. Another tradition says that he finally entered a cave near Kedarnath on the Himalayas never to return again.

Life of Sankara is written by Madhava, Anandagiri, Chidvilasa, and Sadananda. There is also a portion of *Skanda Purana* on the subject. Pt. Narayanacharya of the Madhva school has also referred to Sankara's life in *Madhva Vijaya* and *Mani Manjari*. Of course, the latter is a biassed version.

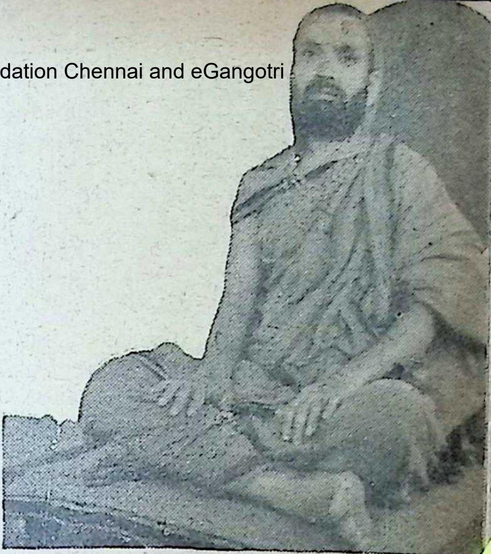
Vedanta means the end of the Vedas and it is that philosophy which is taught in the Upanishads which are the concluding portions of the Veda or the Sruti; as the Upanishads contain the highest philosophy of the Vedas they are

H. H. Sri Sankaracharya of Dwar

also called *Sruti Siras* or the h of the Vedas. The *Brahma Su* of Badarayana have summari the essence of the Upanisha philosophy. The Vedanta or U nishadic philosophy is also kno by the name of Uttara Mimam as distinguished from the Pu Mimamsa. The Purva Mimam Sutras were written by Jaim They are also known as Kar Mimamsa, because the Purva mamsa Sutras deal mostly w the interpretation of Vedic text connection with the performa of sacrifices.

On the Purva Mimamsa Su of Jaimini which was prob written in about 200 B.C., th were commentaries of Bhartri-mitra, Bhavadasa, Hari and Upa Varsha and the Bhashya of San-ara. Prabhakara wrote his com-entary Brihati on the Sabara Bhashya. Tradition says that even though Prabhakara was the pupil of Kumarila, Prabhakaras's views are referred to as the Guru Mata. This Kumarila was an elder contemporary of Acharya Sankara and was the author of *Sloka Var-ika, Tantra Vartika* and *Tuptika.* Kumarila is referred to as Bhatta and Vartikakara. Mandana Misra was a great scholar of Mimamsa and a pupil of Kumarila. He is the author of *Vidhi Viveka* and *Mimamsa Anukramani.* He also ommented on *Tantra Vartika.* This Mandana Misra had a *Vaada* with Acharya Sankara and on his dmitting defeat he got himself onverted to the Vedanta School of Sankara.

The *Brahma Sutras* of Badara-yana which are also known as Jttara Mimamsa Sutras were com-mented upon by a few authors, ven earlier than the 8th Century A.D., in which Acharya Sankara ourished. Ramanuja mentions he Bodhayana Vritti and the hashya of Dramida. Perhaps hey were written with a Vaish-avite leaning or might be ex-ounding a philosophy akin to hat of Ramanuja. But in spite of he fact that there were a few ommentaries on the *Brahma Su-ras* prior to Sankara, the Bhashya f Sankara became so much cele-rated on account of the subtle ntellectual touch and the depth of philosophy that it eclipsed all the previous authors. In fact the word Vedanta came to be applied to Sankara's philosophy and other *sampradayas* following Sankara were referred to by their specific names. The ideas of Sankara were further developed by a series of his illustrious successors who worked out the most elaborate and amazing philosophical system.

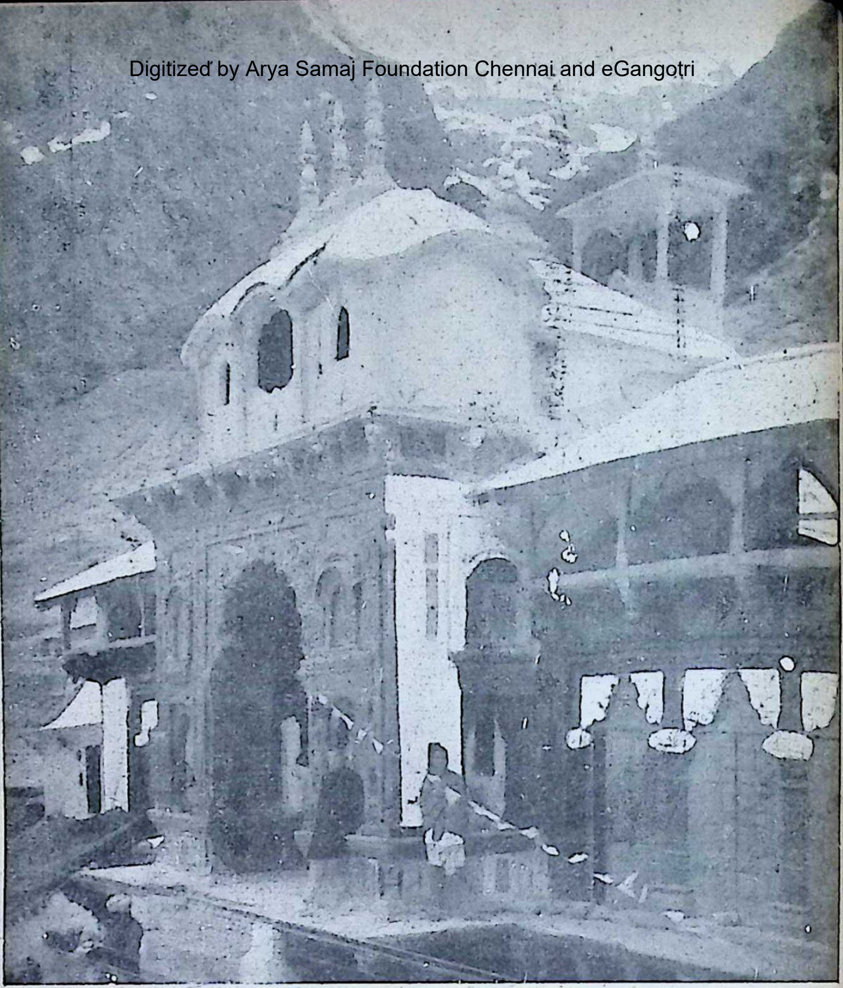


H. H. Sri Sankaracharya of Sringeri

Many miracles are related in the life of Sankara and he is believed to be an incarnation of Lord Siva himself. In the following verse it is stated:

शङ्करं शङ्कराचार्यं केशवं बादरायणम् ।
सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनःपुनः ।।

"I repeatedly salute to Sri Sankaracharya, who is Lord Siva himself and to Badarayana who is Vishnu himself. They are the revered authors of the Bhashya and the Brahma Sutras respectively."



Badrinath Temple-Gate

Tradition says that Sankara who was precocious or as the Hindus would say, who had the Samskaras of his previous births, wrote his Bhashya on the *Brahma Sutras* in his twelfth year. He then wrote Bhashyas on the ten principal Upanishads. He also wrote his Bhashya on the *Gita;* thereby the great Acharya completed his Bhashyas on the thr famous Prasthanas of the Vedan He has also written a Bhash on the *Vishnu Sahasranama.* is the author of numerous extremely melodious and intens devotional Stotras in praise various principal deities includi

Siva, Vishnu, Sakti; also of small and big Stotras on Vedanta. He is also the author of a Tantric work known as *Prapancha Sara*. The Vani Vilas Press has collected the works of Sankara including those ascribed to him and published them in several volumes.

After returning from Banaras Sankara travelled all over India and defeated the adherents of other schools in open debates. He met Kumarila who was then on the point of death, who advised Sankara to meet his pupil Mandana Misra. Mandana's wife, Bharati, became the arbitrator.

Mandana Misra on being defeated became Sankara's pupil and was known as Sureshwara. As Sureshwara he wrote his famous work *Naish-Karmya Siddhi*.

Anandagiri, a pupil of Sankara wrote his *Nyaya Nirnaya* on the Sutra Bhashya and Govindananda wrote the commentary known as *Ratna Prabha*. Vachaspati Misra, the versatile scholar, wrote in the 9th Century his famous commentary *Bhamati*. Amalananda in the 13th Century wrote his *Kalpataru* on Bhamati and Appaiyya Dikshita in the 16th century wrote his *Parimala* on Kalpataru. Padmapada was the famous senior disciple of Sankara. His only extant work is *Pancha Padika*. He wanted to write a complete commentary on Sankara's Sutra Bhashya, but after the 4th Sutra it ends abruptly and tradition says that his Mimamsaka uncle at whose place he had deposited the manuscript of his commentary on the entire Bhashya had destroyed Padmapada's work out of spite and that what is left now was subsequently rewritten from memory. Vidyaranya is another famous name among the illustrious followers of Sankara. He is the author of *Panchadasi* and *Jiwan-Mukti-Viveka*. There are other learned treatises also like those of *Sankhshepa-Sariraka*, *Khandana-Khanda-Khadya* and *Tatva-Deepika* elaborating the views as propounded by Sankara. Madhusudana Saraswati is also a famous and learned author of this school.

Sankara established four big mutts at Badari, Dwaraka, Jagannathpuri and Sringeri. Kanchi is also stated to be the principal peeth of the Acharya.

Acharya Sankara very successfully revived Hinduism and brought in a new and fresh philosophical spirit by which he could reconcile the various differences both philosophically and practically. His system satisfied the requirements of all people according to their Adhikara Bheda.

He established Kewala Adwaita and propounded the Brahma Vada of the Upanishads. He vigorously fought against the nihilistic philosophy. Even though he relied on the Sruti, he also satisfied the seekers of Truth by pure reason.

Kaladi, the birthplace of this illustrious Acharya, has its old glory and as observed by Dr. Rajendra Prasad, the President of the Indian Republic, "it was only in the fitness of things that, now that we are free, every effort was being made to revive its old glory and to re-establish the place which it ought to have in our national life."

Even though there are very few things that remain today at this place which are directly associated with the life of this great Master, there are still some local traditions preserved. The place where this great Acharya cremated his mother is also identified. River Poorna also flows near the town where the great Acharya was caught by the crocodile. There are two recently constructed shrines, one dedicated to Acharya Sankara as Dakshinamoorti, and the other to Goddess Sarada, the Ishtadev of the Acharya.

Veda Pathshalas and an ag haram are also endowed here.

मौनव्याख्या प्रकटितपरब्रह्मतत्त्वं युवानं
वर्षिष्ठान्तेवसदृषिगणैरावृतं ब्रह्मनिष्ठैः।
आचार्येन्द्रं करकलितचिन्मुद्रमानन्दरूपं
स्वात्मारामं मुदितवदनं दक्षिणामूर्तिमीडे

"Salutation to the young Gur who is Dakshinamoorti himsel who has expounded the ul mate Reality of Para Brahma his speech of silence; who is s rounded by old sages who h become his pupils and who seekers after Truth; who is best of Acharyas, who has rea sed the Bliss, who is seen having the chin-mudra with hand, who has seen final deli in his own Atman and whose is happy."

Each soul is potentially divine.

The goal is to manifest this divinity within, by controlling nature, external and internal.

Do this either by work, or worship, or psychic control, or philosophy, by one, or more, or all of these and be free.

This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details.

—Swami Vivekananda

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★ No break of journey is allowed on the return journey.

★ Passengers are requested to present the return half of the tickets at the Booking Office before commencement of the return journey for dating the actual date of the commencement of the return journey. Passengers, if found travelling on the return journey without having their tickets so dated, or found breaking their journev on return trip, will be treated as travelling without tickets.

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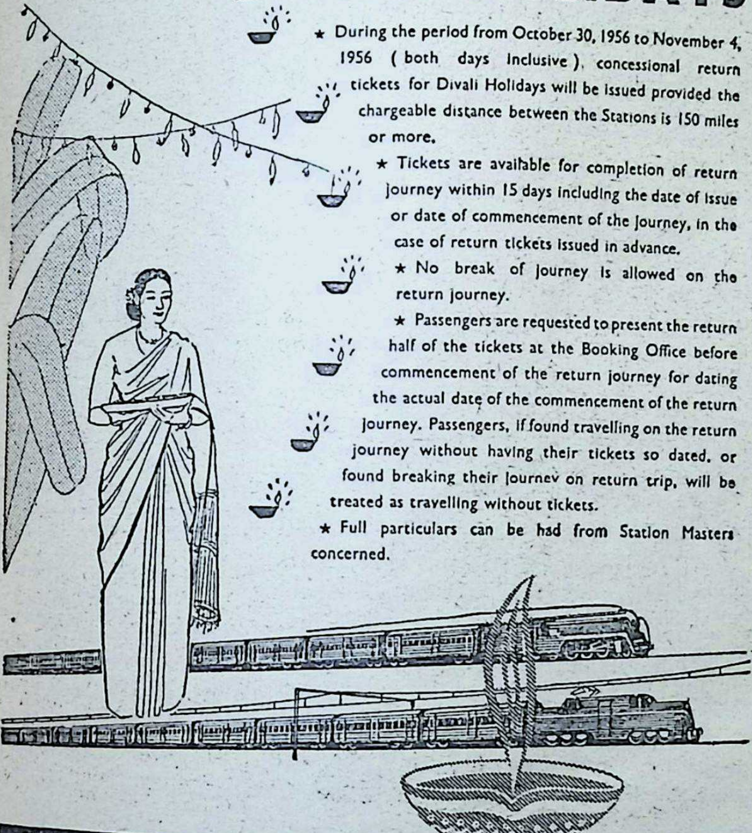

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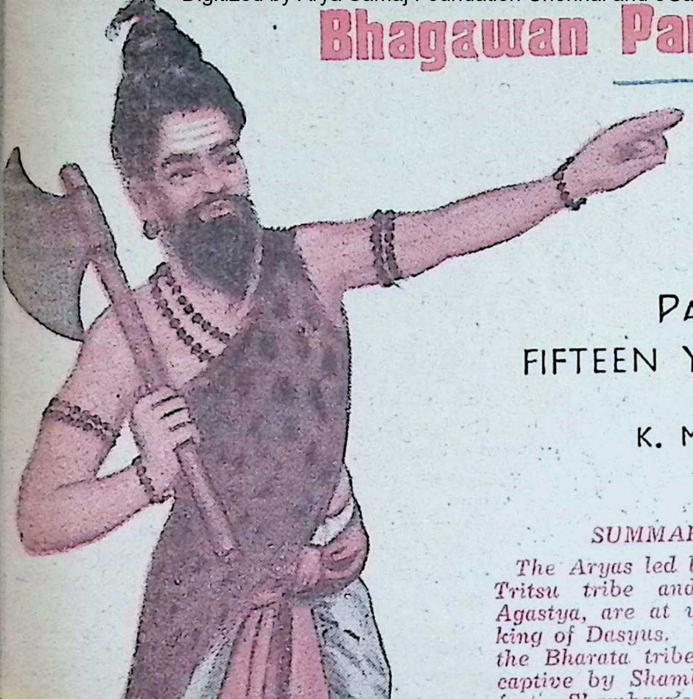

PART II:

FIFTEEN YEARS AFTER

●

K. M. Munshi

●

SUMMARY OF PART I

The Aryas led by King Divodasa o
Tritsu tribe and his high-priest
Agastya, are at war with Shambara
king of Dasyus. Vishwaratha, the ki
the Bharata tribe of the Aryas, is
captive by Shambara and brought
fort. Shambara's daughter, Ugra, f
love with Vishwaratha who accepts
his wife. Shambara who was m
wounded curses his daughter fo
betrayal.

Agastya is against Ugra but Vishw
rallies to her protection defying his
Lopamudra intervenes on Vishwa
and Ugra's behalf. Ugra gives birt
son but was killed by Bhairava,
priest of Dasyus. Agastya marries
mudra and Vishwaratha, Rohini.

Sudasa out of jealousy drives V
ratha from Tritsugram. Deeply
Vishwaratha walks up the G
taka Hill seeking guidance
Lord Savita. Vishwaratha's '
teach him the 'Rita'. He re
Rishi and is requested by
to become his high-priest.

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PROLOGUE

THE whole Arya world had completely changed during the fifteen years after Vishwaratha, the King of Bharatas, became a Rishi and came to be known as Vishwamitra, the Friend of All.

For two years before Vishwaratha became a Rishi, the stories about him had passed from mouth to mouth and from village to village wherever the Aryas and the Dasyus lived. They said that the Bharata King had been captured by the wicked Dasyu King, Shambara, and everybody had felt outraged. When Agastya called for a crusade against the Dasyus for his deliverance, able-bodied Aryas had offered to serve in the campaign, and when Shambara's fort had fallen into the hands of Agastya and the Dasyu king had been killed, the Aryas were happy and the Dasyus, in distress, had sought safety in the forests.

When Vishwaratha had taken a vow to marry the Dasyu princess, the Aryas had shaken their heads n despair; they felt that the Gods were angry and that they were doomed. But when they heard that the God Savita had made her an Arya and that the *Gayatri-mantra* had been given to Vishwaratha by the God Savita himself, they rejoiced.

The stories of how Agastya had aken a vow to court death if Vishwaratha married the Dasyu princess, how the elderly Sage Lopamudra had wooed and won him and induced him to give up his vow, and how old Agastya had married Lopamudra, added a romantic background to the exploits of Vishwaratha.

Then came the news of all news! The Bharata King had been commanded by the Gods to give up his kingship; the heart of the wicked Sudasa, the son of Divodasa, the King of Tritsus, had been transformed; and Vishwaratha, now Vishwamitra Rishi, had succeeded Agastya as the High-Priest of the Bharatas and the Tritsus.

For many months, Vishwaratha had swayed the minds and feelings of the Arya and Dasyu worlds, fascinating them as never before. They all turned to the young Rishi with reverence and in so doing, had developed a new sense of conscious unity.

The proud Bharatas forgot the loss of their king in the great strength and prestige which Vishwamitra's transformation had given them. The alliance between the Bharatas and the Tritsus was now on a firm footing. Pratardana was their king; but Vishwamitra, as the High-Priest, dominated not only the Bharatas and the Tritsus, but the whole of Saptasindhu.

Jamadagni, the son of Richika, the chief of the Bhrigus, would not be parted from his friend. He began to live in a new *ashrama* next to Vishwamitra's and joined him in communing with the Gods.

The Bhrigus were a small but powerful tribe of warrior priests. They were experts in the Atharvan lore and were masters of the art of war and of the breeding of horses. When Richika, the chief of the Bhrigus, departed, ripe with years, for the Land of the Manes, Jamadagni, his son, became the High-Priest of the Anu and Drihyu tribes. But he was a man of peace; the military leadership of the warlike Bhrigus was inherited, therefore, by Kavi Chayamana, the comrade-in-arms of Richika and the greatest warrior in Saptasindhu.

Meanwhile, the old man did not want to be parted from his chief; he shifted his headquarters to Tritsugram and was soon invited by King Divodasa to be the leader of the combined hosts of the Bharatas, Tritsus and Bhrigus. So it came about that King Divodasa, the conqueror of Shambara, became the most powerful king in Saptasindhu.

The Gods were greatly pleased with the Bharatas and the Tritsus. The rains fell in plenty; there were bumper crops; their cows multiplied. Tritsugram became the most important settlement in Sa tasindhu, the Land of the Seve Rivers.

The *ashramas* of Vishwamit and Jamadagni on the holy Sar swati became centres of pow and culture, ritual and sacr learning. Young men from Ary settlements came here to study a the sons of warriors to learn t art of war. The banks of the sa red Saraswati were thus to b come identified with all that w noble, sacred, and valiant and t Law of *Rita*, as interpreted a taught by Vishwamitra, beca the code of Aryan conduct.

Those who could, came to the *ashramas* as if on pilgrimage, t a holy bath in the Saraswati a touched the feet of the two sa to purify themselves. Those w could not, took their dip in t nearest river and recited the sa red chants which the Gods h given to the sages.

A new and dynamic sense mission to bring the world wi in their fold began to inspire t Aryas. The *ashramas* of seve young Rishis sprang up on t banks of the seven rivers. Sa ficial fires were now lighted w greater devotion and the sac chants rose from every settlem as the Aryas worshipped th Gods.

Under their influence, the Ar and the Dasyus learnt to live gether in peace, though they were not quite undisturbed at times. But as Vishwamitra attracted high veneration, the Dasyus, having gained a new status in life, were no longer a hunted race. The rich and the valiant among them pursued their avocations fearlessly. The Dasyu kings ruled over their small principalities unmolested. The Dasyus, therefore, looked upon these *ashramas* as their spiritual homes, for here they came and worshipped their saviours and were initiated into the Aryan way of life.

Soon after Richika's death, Vishwamitra had discovered that Bheda, the five-year-old son of Shambara, had survived the general massacre in the Fort. He traced the Dasyus who had hidden the boy in a forest, brought him to his *ashrama* and began to bring him up as if he were his own son.

Sudasa, apparently a changed man, kept strict control over himself, and the hatred in which he held Vishwamitra appeared to have turned into a deep veneration. He respected the slightest wish of the sage, but those who knew him well felt that he had neither forgiven nor forgotten. He had allied himself to the powerful king of the Purus, whose daughter he had married. An understanding had grown up between himself and Haryaswa, his uncle and the general of the Tritsus, that they should bid their time till King Divodasa left for the Land of the Manes.

Vasishtha, the great sage, had left his *ashrama* and sought the solitude of the wilderness across the Saraswati. But the learned, the saintly and the aspiring found no difficulty in tracing him and soon, away from the busy settlements, a home of learning and austerity, sprang up around the Sage.

This Master of Silence, as he was called, unaffected by wordly considerations, pursued *tapas*, strict adherence to Truth, and the Law of *Rita* and soon began to radiate a spiritual influence. He spoke but little, but whenever he did it was with authority and people listened, and whoever met him even once, was changed for the better.

Vasishtha never mentioned the name of Vishwamitra, nor was it uttered in his presence. War and politics, rivalries and passions, were never discussed in his *ashrama*. Meanwhile, those who looked upon Vishwamitra as the saviour could not help feeling that Vasishtha had the pure *brahma tej*, the power of Spirit, which could neither be deflected nor resisted. And by that *brahma tej*, Vasishtha made himself felt in every *gram* and every *vish*.

1

RAMA IS BORN

FIFTEEN years had elapsed since the Gods had blessed Vishwaratha, the king of the Bharatas, and made him a great sage.

No one in the *ashrama* of Jamadagni, the great Bhrigu sage, had ever seen such a terrible day. Kavi Chayamana, the old warrior-chief of the Bhrigus, shook his head with its snow-white mane.

The God Indra was angry and thundered in the sky. Lightning flashed incessantly. Rain came down in torrents. Mother Saraswati was in spate and the villages on both her banks were submerged. Time and time again, men, women and cattle were carried away by the floods to disappear in the rushing torrent.

Renuka, the wife of Jamadagni, universally called *Amba*, the Mother, was in severe pains. Never in the memory of the oldest women among the Bhrigus had a delivery been so difficult. The sage himself sat in a neighbouring hut, praying to the Gods to save her. Some Bhrigu women flitted anxiously from hut to hut, making enquiries.

Old Kavi Chayamana held Loma—short for Lomaharashini—in his arms. She was struggling and shouting for all she was worth, to go to her Amba. This five-year-old, motherless daughter of Ki Divodasa of the Tritsus, had b brought up by Renuka and w a child's sure instinct; she felt t 'Amba' was in distress. The Kavi had to hold her very tig lest she should escape i Renuka's hut.

Renuka's piteous moans w heard above the roar of the ru ing torrent. A thundersto shook the earth. Lightning lit the sky and, striking the hill nea by, cleft it in twain.

Kavi muttered a prayer to t God Agni that the child should a boy, for the one desire of the warrior's life was that at least of the sons of his master Jam dagni should learn the art of w which the great Sage Richika a himself had perfected.

As everyone shivered at t wrath of the Gods, an old wom rushed into the hut and announc joyfully: "Maharshi! A boy is bor And what a boy, so big, so wonde ful, so beautiful!"

Brushing Loma aside, the warrior stood up in his joy a addressed Jamadagni, the Lord the Bhrigus: "Master mine! Y must keep your word. You m give this boy to me. He will c quer the world from sea to sea!

As the rains began to subsi the lusty cries of a new-born b were heard above the roar of Saraswati's waters.

It was evident that the God Indra had become quiet. The next day the rains stopped, the waters of the Saraswati began to subside and on the third day the heavens were bright and clear. Lord Varuna smiled and the God Savita beamed with joy.

The only reminder of that terrible day was the cloven hill and the splendid boy. Him they called Rama, for he was delightful to behold.

When the child was two months old, a battle began between Renuka, five-year-old Loma, and the old Kavi. Amba, as Renuka was called, forgot everything else and fussed over Rama all day long and half the night. Little Loma never left him and insisted on carrying him everywhere though she herself tottered beneath his weight.

Kavi forgot the weight of his seventy-five years and, becoming as foolish as any old woman, came to live in a hut near Renuka's to be at hand in case Rama wanted anything. He also began to learn from the old women of the tribe how best children could be developed, and used his newly-acquired knowledge to quarrel with Renuka about everything connected with his darling. Often, when the two were at odds with one another, Jamadagni would walk away in disgust saying, "Have the two of you never seen another child in your lives? Is this boy the only one to be born in this world?"

Renuka, Loma and Amba spent the best part of the day in trying to make Rama smile, but he never would unless he wanted to, and when he did, they felt that the spring was blooming. But when he was angry, he roared and there was no resisting him. Then his little eyes flashed like lightning. He never cried, but shouted, and his little fists hit the offender like little thunderbolts. They were all convinced that he was Indra, the wielder of the thunderbolt himself.

In this struggle Renuka was generally victorious. Small and girlish, she had an irresistible personality and her presence radiated peace. Rama's beautiful face always wore a smile, a peculiar smile, which made everyone feel that he or she was understood. It was what gave her a hold over the twin *ashramas* of Vishwamitra and Jamadagni.

She saw that no one in the *ashramas* was left hungry and where there was hatred, she brought friendly understanding. For the angry she had nothing but forgiveness: for those in despair, hope. In giving only she knew how to receive. She had no claims of her own: she did not want love, she just loved, that was why she was universally called *Amba*, for in her presence even the learned Rishis and old warriors felt that they had found a long-lost mother.

Kavi Chayamana, the gaunt old warrior, who had been heartbroken at the pacific temperament of Jamadagni, was very possessive where Rama was concerned.

The Bhrigus were masters of the Atharvan lore of rituals, magic and charms and they worshipped their guardian deity, the God of Fire, with fanatic devotion. On the other hand, from being in the company of Vishwamitra, Jamadagni had come to believe in the supremacy of Indra and Varuna and had communed with them and sung new sacred chants.

The old Kavi, however, was unhappy at the decay of military traditions among the Bhrigus under the new chief and with the freedom of an old, loyal lieutenant, he pressed Jamadagni day after day to let him train at least one of his sons in the art of war. But the Sage was adamant and none of his three sons were inclined to share the Kavi's enthusiasm for warfare.

After a great deal of persistence the old soldier extracted a promise from his chief that if he had another son, the Kavi would be allowed to bring him up as a warrior. That was why, when Rama was born, he reminded his chief, Jamadagni, of his old pledge. "No change now," he said for the hundredth time.

Kavi's one ambition in life, therefore, was to train up his new little master in the use of all the weapons which he had perfected and in the strategy of which was such a great master.

So when Rama grew up, K began to direct his education though he was planning a campaign and with the s thoroughness. He began to t his youngest son, Vimada, to come an appropriate tutor w Rama grew up. He collected finest mares in the *ashrama* began to rear a new breed horses for Rama to use when grew up. Younger men laug at the fussy way in which he tended to this new effort at bre ing rare horses. "When R grows up, he will need them," would say with a tolerant smi

When Rama was two years he asked Vimada to make arm a size which the little child c use. He made vehement prot against Renuka's fondling of Ra "You don't fondle a warrior l that," he would say.

Kavi was annoyed with Lo because she played with Rama the time. "Playing with little g makes a man soft, unfit for wa he observed with contempt. B in spite of such remarks, K himself had a soft corner for girl. She had none of the ordin girlish shyness, but was more l a naughty boy. And when he w absent at the wars, he could r upon her to see that Rama did fall into the company of the stu little boys and girls whom he h in such supreme contempt.

[*To be contin*

N. Chandrasekhara Aiyar

Uttara Kanda—6

Rama Bids Farewell

Sage Agastya relates to Sri Rama the ancestry of Ravana and how he earned that name. At the instigation of Narada, Ravana battles inconclusively with Yama, Varuna and earned the cumulative curse of several women, including Rambha. Finally he meets Indra in a thrilling combat.

ON hearing this, Ravana's son who could make himself invisible by virtue of the boon that he got from Maheswara, rushed against Indra. Matali, Indra's charioteer, was quickly put out of action. Indra then mounted his elephant Airavata and began to search for Ravani (Meghanada) who remained screened. Hovering in the skies, the son of Ravana cast a spell over Indra and carried him away in the direction of his own troops. The devas became aware of what was happening but they could not see. They went against Ravana, the father. Meanwhile, Ravani came and led his father away saying that Indra had been captured and that they had won the battle. The devas distressed and disheartened returned to their territory without Indra.

Ravana and Ravani returned to Lanka and ordered their victorious army to disperse. It was by capturing Indra that Meghanada achieved fame and he began to be called Indrajit (one who conquered Indra).

The gods appealed to Brahma to rescue Indra. Brahma descended to Lanka, and praising Ravana for his glorious achievements and the fulfilment of his declaration that he would conquer the three worlds, implored him to set Indra free. On being liberated, Indra was downcast with shame. Brahma reminded him of his violation of Ahalya's chastity and of the curse that Gautama had pronounced on him. It was by reason of this curse that he had lost his place and fell into the enemy's hands. On the advice of Brahma, Indra performed a sacrifice to Vishnu and resumed the lordship of the *devaloka*.

At this stage, Rama asked Agastya whether Ravana's ravages had resulted in the earth being depopulated. Thereupon Agastya narrated the story of Ravana's visit to Mahishmati where ruled the multi-armed Kartaviryarjuna, lord of the Haihayas. He sent a challenge to Arjuna but, as he was absent from the city, Ravana strolled for a while in the region of the Vindhya mountains. It was full of dense woods, ravines, waterfalls and cataracts; groups of men and women here and there were having a happy time; crystal clear mountain-streams meandered in their lazy courses.

Ravana approached the Narmada and was struck with the beauty of the river. Wild animals came to its waters to slake their thirst. Flowering trees on the banks bent down on the waters. The river looked to Ravana like a maiden of entrancing beauty. Ravana got down from his chariot and plunged into its cool waters. He then reached a sand-bank and spoke to his ministers about Narmada's natural beauty in glowing terms.

It was midday and yet the sun was not hot. The breeze blew very gently. The river was calm and majestic. All this was because the river itself was afraid of him—so Ravana believed.

He asked his ministers to go and bathe in the river, while he engaged himself in the worship of Lord Siva on the sand-bank. The ministers brought him many flowers and with these Ravana performed the *puja* to the golden *linga* of Siva which he carried with him always. After the *puja*, he sang and danced in ecstatic joy.

Kartaviryarjuna was just sporting lower down the river the company of his wives. To the strength of his arms, he against the current with his nu erous arms extended on both si The waters which were thus da med up rose and washed a the flowers used by Ravana in *puja*. The rakshasa king sent men to find out how this happ ed and they reported that Arj who was bathing downstream impeding the flow of the river.

Unable to brook this obstruct Ravana hastened to Arjuna called him out for a fight. Ar replied sarcastically that Rav had chosen an appropriate tim challenge him when he was ba ing in the river with his wi He was, however, ready if Rav wanted a duel then and there.

Meanwhile, Ravana's follow and Arjuna's men were already gaged in an encounter and sounds and shouts of battle w raised. Arjuna's men ran up informed him of what was h pening.

Arjuna came out of the r and taking a stout mace rus against the enemy. Ravana a similar weapon. A terrific b from Arjuna knocked Rav down, who lay senseless on ground. Arjuna swooped on as an eagle on a serpent and ried him away to his city a prisoner.

Sage Pulastya heard of this counter and of what had happ to his grandson. He came down to Mahishmati. As soon as Arjuna pt news of this approach, he went to the sage with due reverence and offered him every mark of respect and obeisance. Assuring the sage that his services were ever at his disposal, he asked him to let him know what was required. Sage Pulastya asked him to release Ravana. The request was immediately granted. Pulastya returned to his abode and Ravana to his.

This incident, observed Agastya, showed that there were in the world men stronger than those who consider themselves strongest and that he who wanted to prosper should not show any disrespect to others.

Ravana, however, did not learn he lesson fully. Whenever he eard that there were others who ere stronger than himself he poiled for a fight.

One day he came to Kishkinda ingdom ruled by Vali and called im out for a duel. He was told y Tara and others that Vali was bsent just then, having gone to he four seas for the purpose of andhya worship and that he ould be returning shortly. If, owever, he wanted to meet him rthwith he could go to the southrn ocean where Vali was likely o be.

Ravana directed his steps to the outhern seashore and found ali offering his prayers. Descendg from his chariot, Ravana approached Vali silently from behind to capture him unawares. Aware of this sly approach and Ravana's evil intentions, Vali remained unperturbed. As Ravana seized him, Vali pressed down his arms and caught the rakshasa tightly under his arms and Ravana dangled on his back helplessly. Not at all minding the wounds that Ravana was inflicting on him with his nails, Vali went on to finish his *sandhya* in the other three seas. He did not even take any notice of the suspended Ravana.

When he arrived at the grove in front of Kishkinda, he landed down from the sky; and Ravana fell from his arm-pit. Looking at him as if for the first time, Vali smilingly asked who he was. Ravana's humiliation was extreme. He admitted that he went to Kishkinda with the object of calling Vali for a fight and that he realised by experience how strong, how courageous, and how dignified Vali was. Who else in the world could go to the four oceans in such a short time carrying a heavy burden like himself?

Ravana said, "I have seen and realised your strength and I want to enter into a treaty of friendship with you so that we can be like brothers jointly enjoying our kingdoms and prosperity." Vali agreed.

A fire was lit then and there. The vanara and the rakshasa chiefs sealed their alliance before the fire by embracing each other.

Ravana stayed with Vali for nearly a month. "It is that same Vali, Rama, who fell at your hands like an insect in fire," said Agastya.

Rama observed that while he agreed that Vali and Ravana were prodigious in strength, they were not equal to Hanuman who had valour, speed of action, physical prowess, courage, wisdom, political insight, heroism, and personality. Who else could have leapt over the ocean, entered Lanka, seen Sita, fought single-handed with the rakshasas, addressed fearless words of counsel to Ravana himself and burnt his city? "Even the gods could not equal his achievements in battle. It is on account of him that I have got Lanka, Sita, Lakshmana, my friends and relations and my kingdom. If he was not my friend, who could have heard of Sita's whereabouts? Why did he not kill Vali when he ill-treated Sugriva? Possibly he did not realise his own strength. Let me have a full account of Anjaneya's life," thus spoke Rama.

Agastya then began to narrate Anjaneya's life. Anjaneya (or Hanuman) laboured under a curse pronounced on him by the sages that he should not be aware of his own prowess and strength. Kesari, his father, was the lord of a mountain terrain called Sumeru. His wife was Anjana. Hanuman was born to her by Vayu (the wind god) who took a fancy for her. One day Anjana went inside the house to get some fruits, leav the baby alone. The child beg to cry as it became hungry.

Observing in the eastern sky rise of the sun in scarlet spl dour, the child flew to it taking object to be a fruit and intend to grasp it. At the same ti Rahu came thither to eclipse sun. Baulked in his desire, R complained to Indra, who came see what the matter was. T child tried to grasp both Rahu Indra. Thereupon Indra struck mildly on the left cheek with Vajra weapon. The child fell o hill and broke his left cheek.

Vayu was furious at this inj to his child; and he took him a and refused to do his duty. whole world was thrown into ter disorder and confusion as wind blew at all and it was possible for animate beings breathe.

All of them went up to Bra who guessed the reason and ins ed that Vayu should be propit ed. He accompanied the party gods and, seeking Vayu in place where he had hidden h self, stroked the child gently restored it to consciousness.

Vayu was highly pleased and sumed his functions. Brahma t told the assembled gods that child was destined to render r able service in the future and each of them should bless it w boons.

Indra gave the child the nam Hanuman because of the scar the left cheek and said that his Vajra weapon would be of no vail against him.

/The Sun god promised to be his guru in studies when he came of age so that he would become great in speech.

Varuna proclaimed that waters would not be able to claim him.

Yama said in his turn that his *anda* or *gada* would not cause him any harm.

Similar boons were given by ther gods including Viswakarma.

Brahma's benediction was that is *astra* would have no mortal ffect on him and that he would ave longevity as long as he wished to live. He also decreed that Hanuman would have the power o assume any form, and move inisibly anywhere he pleased withut obstruction of any kind. The oy was ordained to help Rama in estroying Ravana and he was gong to be the hero of thrilling adentures.

Anjaneya indulged in a number childish pranks. He entered the rmitages of sages and disturbed e sacrificial articles and arrangeents by breaking pots, scattering e mounds of the altars and rowing the bark garments helr-skelter.

The sages found it very difficult deal with the young vanara t at the same time they wanted be kind to him as they knew s true worth and future misn. So they ordained that he ould not realise his own strength l he was reminded of the same by others. This mild curse had its effect on Hanuman, whose behaviour thereafter became more subdued.

When Riksha-rajas, the king of all the vanaras died, leaving behind him his sons, Vali and Sugriva, Vali succeeded him as king and Sugriva took Vali's place. Owing to the curse of the rishis, Hanuman forgot his own strength when he accompanied the banished and fear-stricken Sugriva from place to place.

None could excel Hanuman in his knowledge of the *shastras*, which he acquired under the tuition of the Sun god himself. He became the master of grammar. In valour, enthusiasm, decision, good nature, swiftness and wisdom, he was unrivalled.

At the end of the talks, the assembled sages asked Rama to give them leave to go to their respective abodes. Rama expressed great pleasure at the privilege of having had such distinguished sages before him and in bidding them farewell he requested them to be good enough to attend the sacrifices he intended to perform later. The sages agreed and departed.

After some days, Rama gave permission to his father-in-law, Janaka, his brother-in-law, Yudhajit, and his friend, the ruler of Kasi, to go back to their respective kingdoms. They left Ayodhya laden with presents from Rama and expressing grateful thanks for the splendid time they had as his guests. He gave leave also to three hundred other kings who had come to Ayodhya for the coronation ceremony.

Some days afterwards, it was the turn of the vanaras and the rakshasas who had spent nearly two months in Ayodhya in great joy to return to their respective homes. Rama gave to each prominent rakshasa and vanara valuable presents of precious stones and necklaces for the help they rendered to him. He showed particular attention to and affection for Angada and Hanuman.

Prior to their departure, Rama gave words of good counsel to Sugriva and Vibhishana. He asked Sugriva to take special care of Angada. He was enjoined to be kind to all the vanara chiefs who helped him at the risk of their own lives.

Turning to Vibhishana, he asked him to rule the kingdom in the path of righteousness without departing from it by a hair's breadth. Wise rulers retained their kingdoms. He was to remember Rama and Sugriva every day.

All of them showered unstinted praise on Sri Rama for his mercy and kindness.

Hanuman came near him, and prostrating, said "Let my devotion to you be permanent. Let there be life in me so long as your history is current in this world. May I always hear in divine songs the story of your life."

On hearing these words, Ra got up from his seat, embraced devotee and said "Let all y prayers be fulfilled. So long as worlds last, my story will last; so long as my story lasts, life last in you and the fame of y achievements will remain imp ishable. For each act of ser that you have rendered to m have to yield my life to you let all those services get mer in myself; to think of doing a turn to another as a mark of g titude is to wish the other ev some sort."

Saying this, Rama remove dazzling necklace of prec stones from his own neck and it on Hanuman's neck; and Ha man shone like a Himalayan bathed in resplendent moonli The vanaras reluctantly left ma's presence shedding tears the separation.

After bidding farewell to the naras and the rakshasas, R spent some pleasant time with brothers. The Pushpaka veh which he had discharged after coronation ceremony, returned him one afternoon stating Kubera directed it to go back Rama and serve him.

Rama however said that its was wholly unnecessary for then and that it could go wh ever it liked, his only wish that it should make itself a able to him, whenever he tho of it.

[To be conti

. . . . . The roots of a good nation lie in the good homes of its citizens . . . . . .

Home Science

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Lilavati Munshi

●

N the State of Uttar Pradesh, we are fortunate that the teaching of Home Science sub-ts is compulsory in all Junior gh Schools and Higher Second-y Schools. Home Science is also taught as an optional subject in the Intermediate classes.

At present there are in the State approximately 220 schools of the Higher Secondary standard or above, which teach Home Science. There are nearly 500 other schools which teach these subjects up to the Junior High School standard. This is an excellent state of affairs and I feel, should be emulated by all other States where the teaching of Home Science has not yet been taken up with the same enthusiasm.

By and large our girls, who receive education in our schools and colleges, will in time get married and will have to manage their own homes. Their primary occupation thereafter will be the keeping of their homes, a career which is in no way inferior to any other.

The roots of a good nation lie in the good homes which its citizens have, and ultimately a country stands or falls according to the training which the future citizens get in their homes. All this throws a tremendous responsibility on the women who are in charge of these homes as wives and mothers.

There is a tendency to regard cooking as a drudgery. This is really not so. Every one likes good food and, therefore, the making of good food is almost a fine art. Careless cooking often destroys the essential values in the food and also makes it unattractive and uninviting. I am glad that cooking gets so much attention in our Home Science courses. Our girls are thereby taught not only how to cook, but also what is contained in the various foods, viz., the caloric value of each food and the vitamins contained therein. They are also taught what is meant by a balanced diet.

But Home Science is not only just cooking. It is the complete training in the art of managing a home in all its many aspects. It stresses the needs of a good home, the necessity to have proper air and light and a pleasing colour scheme. Here also one learns what kind of furniture and other equipment one should have, always keeping in view, of course, the means available to each person. The intention at all times is to combine efficiency with the maximum amount of comfort, at minimum cost. Only through proper training can this object be achi ed. The kitchen is to be prop planned and equipped. The rangements for washing clo and utensils have to be made above all, it is necessary to the house clean at all times. far as possible, there should ways be a small garden laid near the house. Here one the great joy of actually gro one's own flowers and vegetab

In our new life it is absol important to bring up children perly on modern lines. For it is necessary to have some kn ledge of child psychology. Wh child will ultimately grow to depends very much on how handled during its form stages. The mother must k how to train its body and min proper lines and above all, ho be always neat and tidy in things. A beautiful home is h ly conducive to proper bringin of children. The mother have an artistic taste and knowledge of things to enable to guide the child. She must k how to differentiate between literature and bad and to en healthy surroundings around house. All this is a part of H Science training.

[*From her address at the Biennial Home Science Confere Allahabad on October 4, 1956.*]

With my fears for water, have I sprinkled the
creeper of love
Now that the creeper has spread well, its fruit
shall be joy itself.
—Mirabai

Our Fortnightly Profile—56

GUY MOLLET

PUT a wise man at bay" said a cynic, "and you will get the best out of him; put a t-too-wise man there and the orst will come out of him." ance's Prime Minister would ap- ar to be determined to exemplify s statement.

When fifty year old Guy Mollet e last letter is silent) took of- e as the twenty-second post-war me Minister of France with nsieur Pineau playing the ond from the Foreign Office, pes ran high in this country as ewhere. From their policy- tements playing down military ance and trumping up econo- c *entente*, one thought that they uld give a new orientation to sern attitude towards under- eloped nations. Mollet's life- g adherence to socialism lent our to this belief. But Algeria and Suez make one doubt about the faith of the French Premier in international socialism, which he has repeatedly preached.

An American correspondent interviewed Monsieur Mollet early this year soon after his assuming office. When he put an inconvenient question on the tub-thumping Poujadists, Mollet gave this characteristic reply: "Because we are the country of Descartes, everyone here has to have an opinion and be either for or against. That's our logic. It is pretty grotesque, but that is the way it is. It is true in the U. S. too, where everyone is anti-Marxist without having read five lines of Marx." Oversimplification, eh?

Guy Mollet was born in Flers, Orne, in Normandy, on 31st December, 1905. While Guy was still a boy, his father who was a weaver, died of wounds received during World War I. Young Mollet, however, continued his studies from State aid. His mother helped to support the family by working as a building superintendent in a home-town bank.

Mollet studied at Le Havre, getting his degree and diplomas in advanced studies. He spent some time in England at Margate, Canterbury and Oxford, to perfect his English. At seventeen he became a teacher in a boarding school at Le Havre. He was promoted tutor and finally as Professor of English and Latin at the lycee for boys in Arras. But he was sacked in 1932 for his political activities. Since his release from job, he could devote his full time to the party, becoming famous as a syndicalist and socialist.

During World War II, Mollet was mobilised as a medical aide and was repatriated. He joined the underground Socialist Action Committee in Arras, and was once again arrested by the Gestapo in 1943 and released because the captors could not believe he had the guts for a subversive movement!

After liberation, he was first elected as a Deputy to the French Constituent Assembly in 1945 where he became its President and won the praise of friends and foes alike. The Constitution fell through, however. Again, in 1946, he was re-elected when he did some tight-rope walking in French politics, keeping the balance of power between the contending parties to Government.

Mollet has served in thre France's post-war cabinets has headed the Socialist P since 1949. He has repres France at the Consultative sembly of the Council of Eu since 1949, and he has been sident of this Assembly.

Guy Mollet has been Secret General of the French Soci Party since 1946, when he le successful drive against the dle-of-the-road policies of Blum. He had been able to or break French cabinets, us over issues of social reform wage increases. It is intere to recall that Mollet approve U.N. Military action in the K issue.

Mollet is not too slender of and is of medium height. S larly in appearance, having s hair, a high forehead, he w horn-rimmed glasses. His whom he married in 1930 is active Socialist Party mem The Mollets have two daugh When his duties permit, Mollet turns to his family like a du householder. For light reading turns to detective stories, espe ly those written by Eng writers.

He is an Officer of the *Le d'Honneur*, and has been awa the *Croix de Guerre* and the *daille de la Resistance.*

QUESTION BOX

ANSWERS by K. M. Munshi

Kulapati Sri K. M. Munshi has kindly agreed to answer in these columns questions from readers of Bhavan's Journal on topics falling within the scope of the Journal.

92

Sri V. Krishnamachari, Madras

Are not faith in God and faith in Astrology incompatible? I think, a man who has faith in God must have faith in Astrology also. What is more, we must not try to alter any adverse course of future events, as seen from a reference to Astrology, by offering "Prayaschitta" to this deity or that, and at the same time have faith in God.

1. I do not see how faith in God and faith in astrology are incompatible. The basic idea of astrology is that the planets influence the constitution, temperament and the progress of a person. It is only the application of universal law by which planetary bodies, in some way or the other, influence human beings on this earth.

2. To study this law in its application to particular human beings is to study astrology as a science. In order to find out the correct application, it is necessary to see how far by planetary influences the past of a man could be studied.

3. Astrology, like meteorology, often gives wrong forecasts. Whoever, therefore, is guided in his action by astrology is sure to suffer, for no reader of planets can be perfect.

4. If in trying to find out the planetary influence on the future of a person, he finds that there is likely to be misery or a mishap it might become necessary to perform *Prayaschit,* if for nothing else, for his maintaining faith in God from which alone the strength of mind springs.

5. If planetary influences can affect a man's life, I see no reason why there should not be some way by which the ef-

fects cannot be modified or warded of.

93

Sri N. Muthu Sethu Raman, Trichirapalli.

Q: *Why the mark or cross of a Christian printed in the Dhoti which is supplied by Sankaracharya Swamigal with the foot-print of Sri Krishna. Is it a sign of the mutual relationship which prevails in all religion?*

A: The mark on the dhoti, supplied by Sri Sankaracharya, cannot be a cross. Possibly, it is some innocent mark like dyer's or dhobhi's mark. The foot-prints are symbolic of Pujyapads i.e. the sacred feet of Sri Krishna. These symbols do not mean any relationship between Hinduism and Christianity.

94

Sri K. P. Venkatesan, Srirangam.

Q: *While the "Bharatiya Vidya Bhavan" stands for the renaissance of the Aryanism and Sanskrit Culture, will it recognise simultaneously the renaissance of the "Dravidianism" (as distinct from Aryanism) in the South and particularly in Madras State in a non-political and academician's point of view?*

A: There is no Dravidianism and no Aryanism in India of today. Aryan Culture and the Dravidian Culture met in North India hundreds of years ago. They acted and re-acted upon each other and prod the synthesis which we cal Indian Culture, of which s skrit has been the vehicle the instrument for 2000 y hence I have also called i Sanskritic Culture.

It is complete error of tory to think that the S has a different culture the North. Who knows thing about the original A Culture and who knows thing about the prestine vidian Culture? Even in *Rigveda,* we sense a gro synthesis of races and cul in India. Sri Krishna, great representative ha non-Aryan mother; so Bhagvan Vyas; and in the we see a fusion of Aryan non-Aryan cults practices

95

Sri P. Suryanarayana, S nagar.

Q: *What is the difference bet Westernization and India tion?*

A: Westernization is aping Western manners, cust habits and way of thinking living in the belief that are superior to everyt found in India. Indianiz means getting rid of this s bery and trying to disc the genuine value and ap priate place for the h customs and ways of thin and living, which are e tially in India.

96

Sri P. Suryanarayana, Shadnagar.

Q: *What is meant by Communalism?*

A: Communalism is the group sentiment which makes men consciously vain of being members of a single community, and leads them to give the sentiment preference over nationalism by converting into an instrument of power politics.

97

Sri H. S. Narayana Swami, Shimoga.

Q: *How did prayer influence Gandhi's life?*

A: Gandhiji believed in the efficacy of prayer. He prayed morning, noon and night. It was the strength and inspiration of his life. Without it, he believed one cannot be "clean inwardly."

98

Shanta M. Sethu, Trichy.

Q: *Will you please explain to me in detail the relationship between the Ancient Aryans and the Arab people?*

A: Ancient Arabia was the land of the Semites and is supposed by some scholars to have been their original home. The Ancient Aryans belonged to the Indo-European stock from which Indians and Iranians are descended. But it will be wrong to believe that any of these races are ethnically pure today.

99

Sri B. Ahmed, Shillong, Assam.

Q: *Is it a fact that intellectuals are necessarily highly romantic?*

A: It is the other way about. High intellectuals have generally limited capacity for being romantic and romantic temperaments do not prefer intellectual exercises.

100

Sri M. Sadashiva Raj, Waltair.

Q: *In the Avatars of Lord 'Rama' and 'Krishna,' what is the difference between them?*

A: Why do you want to compare and contrast *avatars?* You should try to be the instrument of whatever *avatar* appeals to you or by dwelling in you gives you the highest inspiration.

101

Sri T. A. S. Rao, Matunga, Bombay—19.

Q: *A great philosopher has said that 'Life is but an empty dream'. This has made me to lose interest in my material prosperity. How can I reconcile myself?*

A: Which philosopher has said that 'life is but an *empty* dream'? It is very much real. It was on the battlefields that Sri Krishna told Arjuna to fight vigorously by becoming the instrument of God.

Simhasana Dwatrimsika—30

NAGA-KANYA

THE mourners who ran helter-skelter did not stop to look back if anything was following them until a watchman standing on the way stopped them by force. When they saw that they were not pursued, they heaved a big sigh of relief and adjusted their garments. To the annoyed watchman they could only blurt out their experience incoherently.

"You mean to say that the King's son-in-law is not dead and that you saw him opening the door?"

"Yes; with our own eyes we saw," they replied in chorus.

"Come on, then, let us go and report to the King. He will be greatly pleased." And all of them went to the King's durbar and reported.

The King could hardly believe his ears that his son-in-law was alive and dragging his two ministers by the hand, rushed to his daughter's apartment. To his astonishment he saw the bridegroom attired in royal robes looking radiant and mighty. It did not take long for the ministers to recognise that the bridegroom was no other than the mighty mona Vikramaditya of Ujjain.

> *PREVIOUS STORY*
>
> *Caught by Lord Sani, King Vikramaditya disguised himself as Aditya and served Mathurendra. Enamoured of his Ratnamala, the King sent Aditya to bring the pearls falling from the mouth of Hasamukhi. Aditya did so. Mathurendra again sent him to Naga-pura to bring the naga-ratna. On his way Aditya married Achchyut Kanya, but unlike other suitors to her hand, managed to survive.*

Great was the King's joy learning this and with due def ence he greeted Vikramaditya.

Preliminary enquiries over, K Achchyuta related to Vikramadi of how his efforts to get his f daughter married brought ab the systematic death of numb less bright young men. He en with his request: "Mighty Ki please tell us how you overc the fate of the previous suitor

King Vikramaditya related own part in the drama when those assembled were greatly lighted.

King Achchyuta got all his four daughters married to Vikramaditya and for some days the newly weds had a fine time.

One day Vikramaditya thought it was time for him to get going. So he contemplated on Ananta. Ananta too appeared before him in a trice.

Vikrama first of all enquired of him about Mathura and then of how Ratnamala and Hasamukhi were doing. Ananta replied that everything at Mathura was satisfactory.

Then Vikramaditya said: "Ananta, you know why I called you. It is time I start for Naga-pura."

Replied Ananta: "Yes, my lord; but the way to Naga-pura, as you know, is strewn with snake-poison. For a mile on all sides no human can pass, as he is sure to be scorched. I shall first of all go to Nagendra and ask him to give his daughter in marriage to you. I think he will agree. To enable you to go there, I shall arrange to clear the way from poison for your safe transit."

"That will be excellent," agreed Vikrama.

Ananta resumed his original shape of the serpent and had no difficulty in reaching Nagendra's audience where he stood bowing.

Nagendra asked who he was and what he wanted.

Replied Ananta: "My name is Ananta, and my master is King Vikramaditya of Ujjain who is at Achchyut Nagar presently and he seeks the hand of your daughter."

"Is that so!" exclaimed Nagendra. "It is a privilege and pleasure for me to get that alliance. Do bring him along."

"Yes, Your Majesty," replied Ananta. "But, he being a human cannot come over here and his passage will have to be immunized."

"Oh yes, I agree. I shall have his way down here cleared of poison," said Nagendra. He immediately issued orders for clearing the way of snake-poison for a mile around. The King's messengers ran for carrying out the orders.

In the meantime Nagendra addressed Ananta, "Within an hour the island will be made safe for King Vikramaditya. Kindly go and fetch him, if you please."

Bidding goodbye to Nagendra, Ananta crawled back to Achchyut-nagar where King Vikramaditya was staying.

On seeing Ananta come back so quickly, King Vikrama asked, "Ananta, did you have a safe journey? What did Nagendra say?"

"He felt greatly pleased with the alliance. He asked me to fetch you immediately. The island has been made safe for your arrival. The way has been cleared of snake-poison for a mile around."

King Vikrama called on King Achchyuta and explained to him how urgently he had to leave for Naga-pura in the last lap of his mission. He similarly convinced his four new wives about the urgency of his mission and promised to take them with him on his way back. With great reluctance King Achchyuta and his daughters bade him bon voyage.

Riding on the ghoul and followed by Ananta, King Vikrama started for Naga-pura which he reached in no time. Halting at a wayside inn near the Capital, Vikrama sent word through Ananta to King Nagendra of his arrival. Nagendra on his part, on hearing of King Vikramaditya's arrival, sent his ministers with due respects to invite him. Accordingly they proceeded to the inn and after paying their respects, brought him in a procession to the palace on an elephant preceded by music and dance.

King Nagendra met King Vikramaditya at the palace-gate and as the latter got down, he bowed; and arm-in-arm they proceeded to the durbar where King Vikrama was given an equal seat with King Nagendra. After preliminary enquiries they had a short lunch.

Ananta thereafter got leave of his master to proceed to Mathura. Reaching Mathura, he related to his companions of his experiences up to Vikrama's arrival at Naga-pura.

King Nagendra lost no time calling the *purohits* and astro gers and fixing the date for t marriage of his daughter w Vikrama. The entire city and t palace were decorated gorgeou in an unprecedented manner a on the appointed day and ho King Vikrama married Nag Kanya amidst great pomp, Ve chants and music.

At nightfall, the newly-weds a whatever was allowed for the f night and entered the bri chamber which was decora most artistically. The bridal was strewn with *parijata* flow which did duty for the mattre and was decked with cheru models holding the lamp a incense.

The couple settled themsel comfortably on the cot, ate p *supari* and were chatting go humouredly when a joke fr Vikrama made Naga-Kanya bu into a laughter, when, like the r plendent sun, a few *naga-rat* fell from her mouth. King Vikra collected them coolly and put the into his vest-pocket. They spe the night together as the god love and his spouse.

King Vikrama lost count of t days at his disposal in his ne found joy till a day was left, wh he went to Nagendra and sou his permission to leave imme ately for Mathura along w Naga-Kanya. As all fath

Nagendra too felt very sad to part with his daughter and so said, "Sir, can't you leave her here till your half-yearly exile is complete upto the time of your returning to Ujjain?"

King Vikrama replied: "Nagendra, I am not here on my half-yearly self-exile; I am under *sade-sathi* and under the paramountcy of Lord Saniswara. At his command I have chosen to serve the King of Mathura as his orderly. I came here only to fulfil his order to bring the *Naga-ratnas* from your daughter's mouth and luckily, got her for my wife. If I do not report within twenty-four hours, my promise will have been broken."

King Nagendra could no further delay his departure and so he sent his daughter along with Vikrama with due honours.

After taking leave of him, King Vikrama and Naga-Kanya climbed n the ghoul which brought them o Achchyut Nagar in a few minues. He rode straight to King chchyuta's palace along with aga-Kanya and sought his permission to take his four daughters ack with him.

King Achchyuta too pleaded with him not to take his daughters ill completion of his half-yearly xile. But Vikrama explained the rcumstances of his service under athurendra when King Achchuta had nothing further to say.

After embracing him and fondly smelling his daughters on the forehead King Achchyuta bade them farewell with due honours.

The six of them walked to the sea-shore when King Vikrama thought of his friend Jalandhara when he appeared before them from under the sea as a giant frog. All of them found comfortable seat on his broad shoulders and Jalandhara safely carried them to the other shore.

Once ashore, King Vikrama and his five new wives rode again on the shoulders of the ghoul while Jalandhara, in human form, followed them and all of them reached the neighbourhood of Mathura. They stayed on the way till it was dark and at nightfall, entered the city and reached their residence.

Ratnamala was beside herself with joy and the first act she did on sighting Aditya was to revive Hasamukhi who was languishing in the cup-board as a wooden doll, by sprinkling water that was charged with a counter-spell. She pulled her out and brought her before Aditya and together with her stood before him bowing.

Aditya collected all his girls together. Seating himself on a well-laid cot, he drew Ratnamala towards him and after fondly caressing her, said "My dear, all of us are hungry. Will you let us have quickly something to eat?"

Ratnamala jumped from the cot and ran like a deer into the kitchen to do the needful. After that, Aditya dispersed the other girls too to go inside and be of help to Ratnamala.

Since Ratnamala was in her disguise, her appearance was revolting, and Naga-Kanya immediately became allergic towards her. So she called her co-wives aside and said, "If our husband had uttered a word, any one of us would have brought a better-looking housemaid from our palace! I don't know how he manages to eat the food prepared by such a foul-looking woman!"

The other girls too agreed.

The dining bell went and all the women, together with Aditya, Jalandhara and Ananta lined up for meals and sat down. Ratnamala went about running like a top and serving them enthusiastically.

Suddenly Naga-Kanya, who was seated opposite to Aditya developed nausea and started vomiting.

Growing apprehensive, Adi asked her, "What is wrong w you? Is your health all right?"

"My health is all right; it is food that is revolting!" rep Naga-Kanya contemptuously.

"Oh! None of us find anyth wrong about the food. On contrary we have always fo Ratnamala's hand endowed special flavour!" said Aditya.

"Exactly. Her revolting has endowed a *special* flavour her cooking and that made vomit," replied Naga-Kanya.

Aditya immediately recogn the trouble with Naga-Kanya being psychological and imm ately signalled to Ratnamala went inside.

"Ratnamala!" called Aditya the woman who returned the celestial Ratnamala, in all glory. Naga-Kanya's eyes o ed wide with wonder on seeing Aditya watched them with a m chievous smile.

[To be conti

SANSKRIT IN MODERN LIFE—(*Continued from page 24*)

No other language but Sanskrit can rouse man to realise his destiny, which is to shed his human limitations of *Raga, Bhaya* and *Krodha* and to become one with God.

The Sanskrit education of future must, therefore, pre students to go out into the w and teach to men this great sage, so essential for rescuing world from its present plight.

News & Notes

The Government of India has appointed a Sanskrit Commission o consider the question of the present state of Sanskrit education In all its aspects.

Dr. Suniti Kumar Chatterji, Chairman, Legislative Council, West Bengal, will be the chairman of the Commission.

The other members are: Sri J. H. Dave, Hon. Director, Bharatiya Vidya Bhavan, and Managing Editor BHAVAN'S JOURNAL, Bombay; Prof. S. K. De, Professor of Sanskrit Language and Litera- ure, Post-Graduate Research Department, Sanskrit College, Calcutta; Sri T. R. V. Murti, Sayaji Rao Gaekwad, Professor of Indian Civilization and Culture, Banaras University; Dr. V. Raghavan, Professor of Sanskrit, University of Madras; Asthana Vidwan Pandita- aja V. S. Ramachandra Sastry, Sankara Mutt, Bangalore; Sri ishvabandhu Shastri, Director, ishveshwaranand Vedic Research stitute, Hoshiarpur and Dr. N. Dandekar, Head of Sanskrit epartment, Poona University Member-Secretary).

The terms of reference of the Commission will be (1) to under- ke a survey of the existing faci- ies for Sanskrit education in Universities and non-university in- tutions and to make proposals r promoting the study of Sanskrit, including research, and (2) to examine the traditional system of Sanskrit education in order to find out what features from it could be usefully incorporated into the modern system.

The Commission has been empowered to obtain such information as they may consider useful for or relevant to any matter under their consideration either by asking for written memoranda or by examining witnesses or in such form and in such manner as they may consider appropriate, from the Central and State Governments and such other authorities, organisations or individuals as may, in the opinion of the Commission, be of assistance to them and also to regulate their own procedure.

AT HOME TO THE GOVERNOR

The authorities and the staff of the Bharatiya Vidya Bhavan were At Home to Dr. Hare Krushna Mahtab, the outgoing Governor of Bombay, on Sunday the 14th October, 1956 at 10 A.M. at the Gita Mandir of the Bhavan. A large and distinguished gathering was present when Dr. Mahtab's great qualities were praised by prominent citizens.

SONG OF THE MONTH

The Kala Kendra gave three shows of the above on the 2nd, 4th and 17th of this month. The artistes who sang were Messrs. Gita Roy, Manna Day, Sulochana Chonakar, Nirupama Joshi, Ajit Sheth, Pinakin Shah, Nalini Chonakar, Purushottam Upadhyaya and A. L. Oza. Songs and music were provided by Sri Avinash Vyas

In the Music Section there was vocal music by Smt. Shanta Apte at the Bhavan's Gita Mandir 6th October at 8-30 p.m.

SANSKRIT VISHVA PARISH
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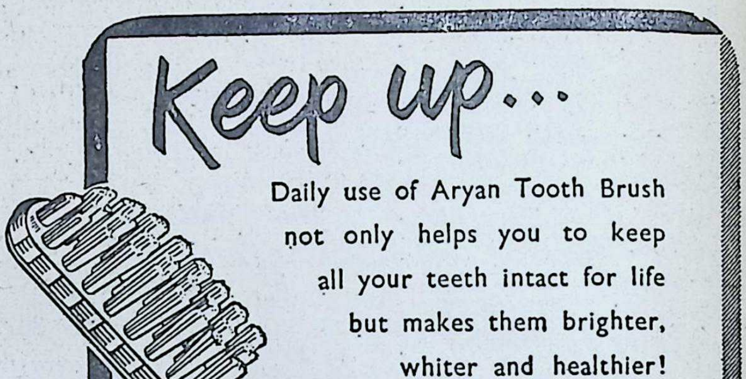
The Fifth Session of the Sa krit Vishva Parishad is proposed be held during the first half January 1957 at Kurukshetra u der the Presidentship of Rasht pati Dr. Rajendra Prasad.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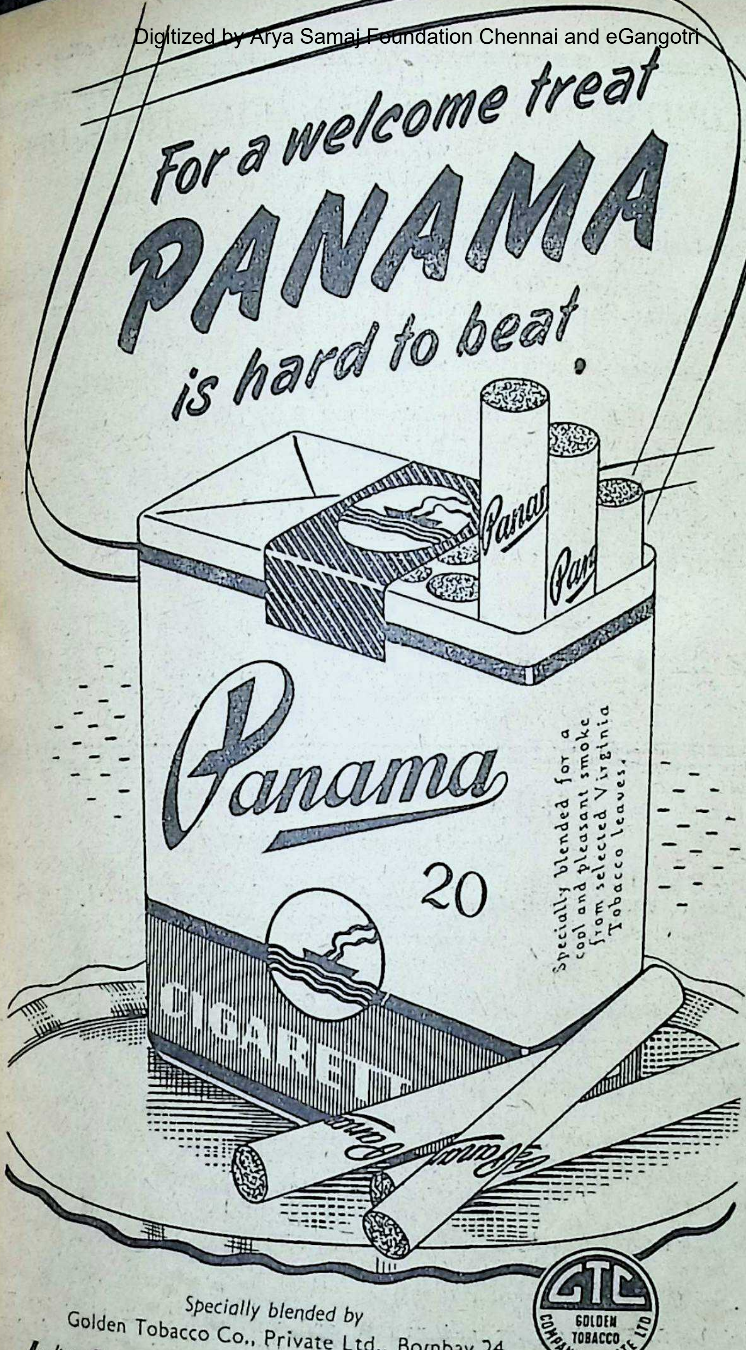
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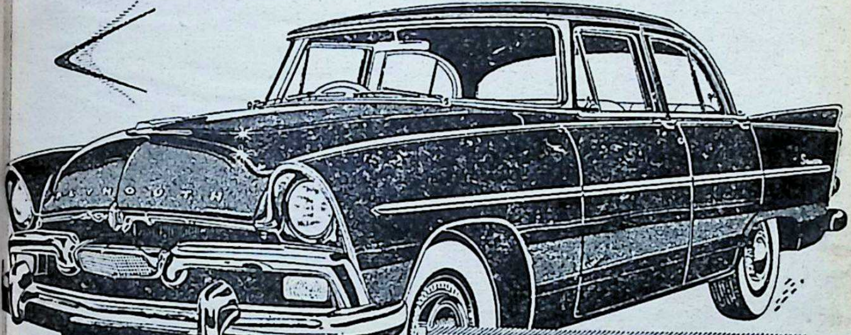

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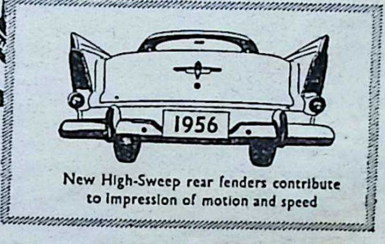

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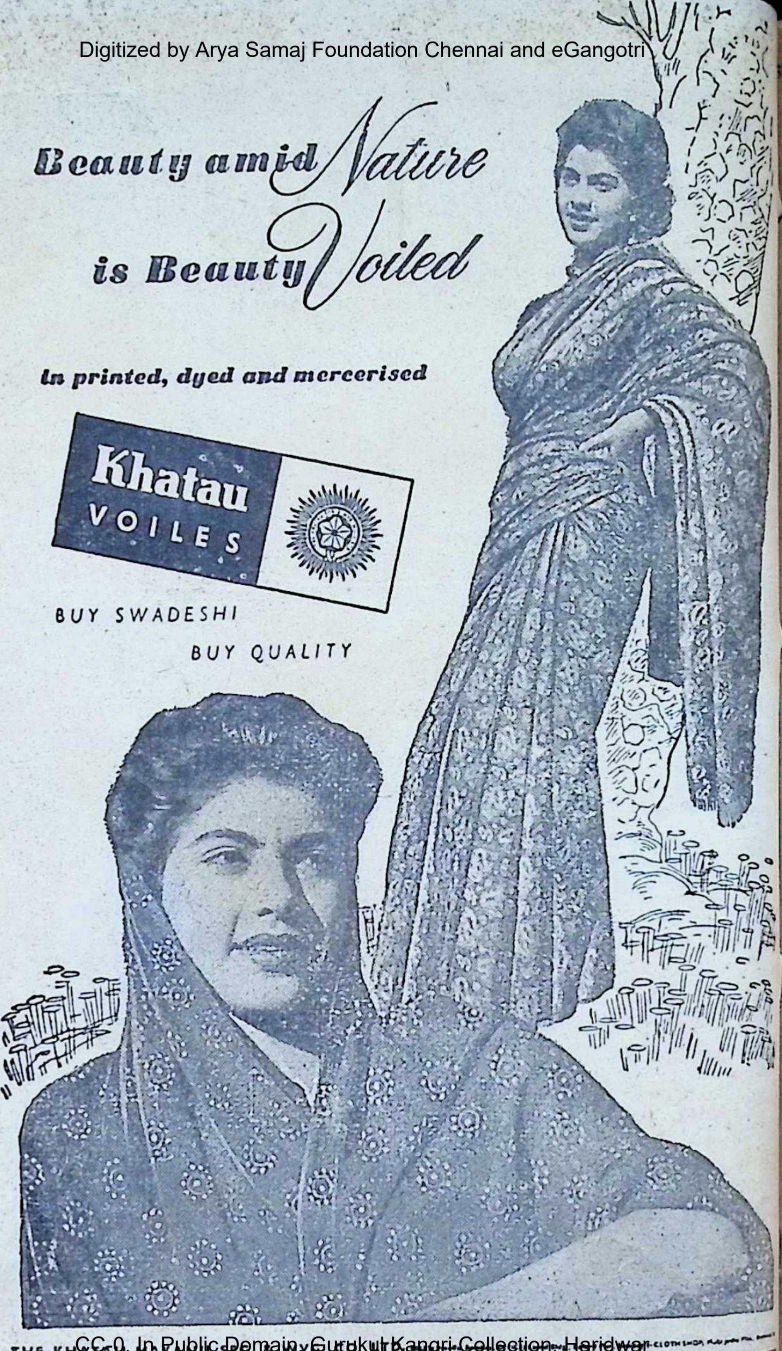
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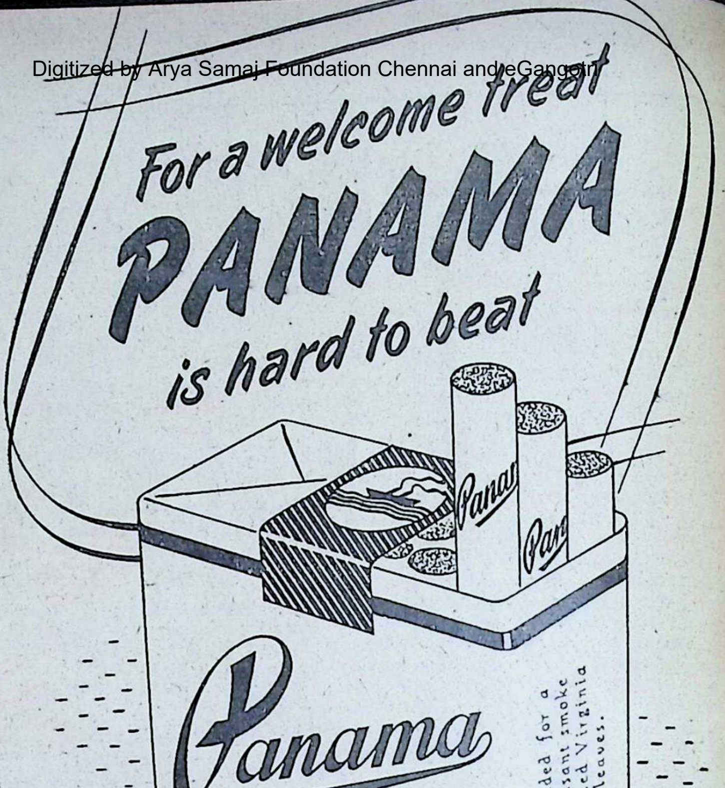
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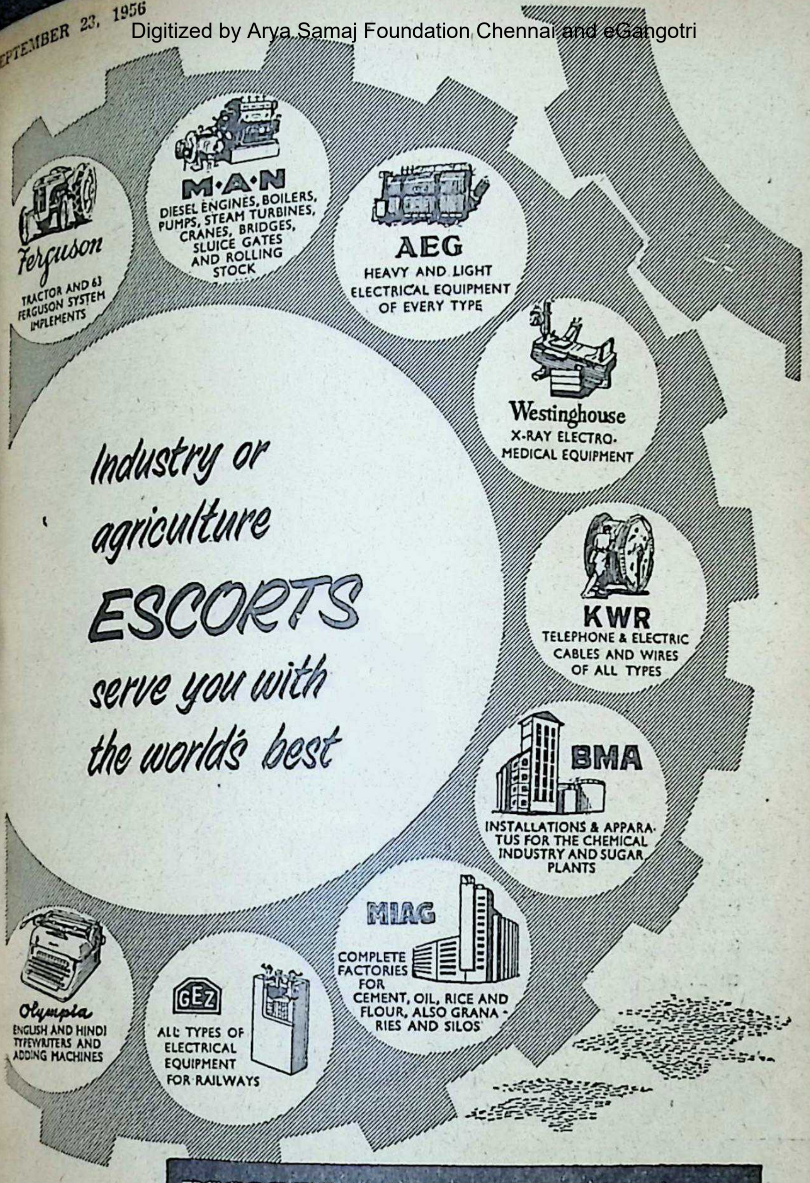
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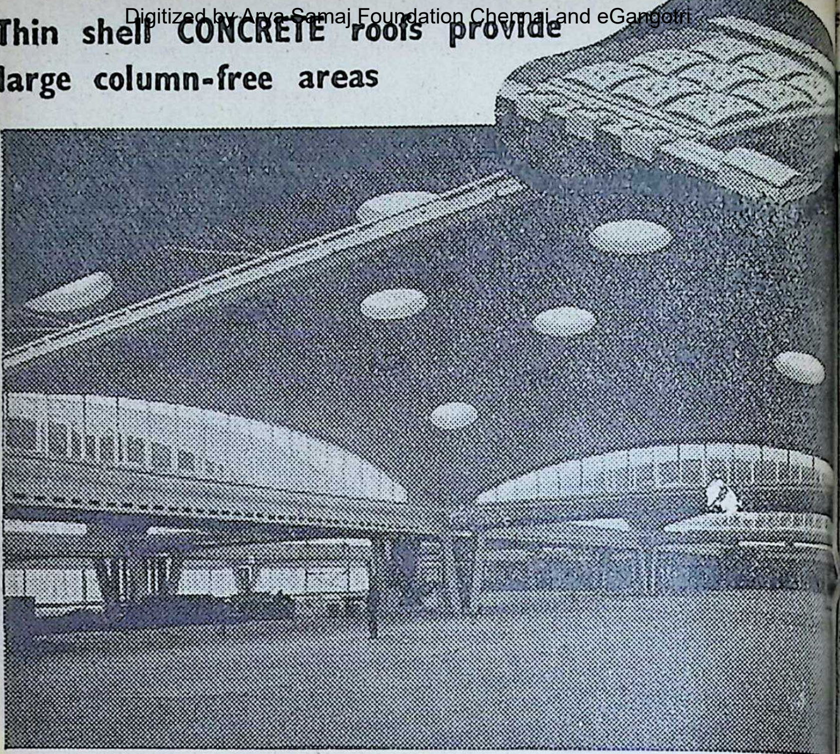

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।
Let noble thoughts come to us from every side
—*Rigveda*, I–89–i

Vol. III, No. 4] [SEPTEMBER 23, 1956

QUEEN OF THE HOME

सुमंगलीर इयं वधूर्
इमां सनेत पश्यत ।
सौभाग्यम् अस्यै दत्वाया
ऽथास्तं वि परेतन ।।

सम्राज्ञी श्वशुरे भव
सम्राज्ञी श्वश्र्वां भव ।
ननान्दरि सम्राज्ञी भव
सम्राज्ञी अधि देवृषु ।।

Bringer of good fortune is this bride,
come all of you and look at her;
Wish her full happiness
and then return home.

Be a queen to thy father-in-law
a queen to thy mother-in-law:
Queen to thy sister-in-law
and a queen to thy brothers-in-law.

—**Rigveda.**

Kulapati's Letter
ON LIFE, LITERATURE & CULTURE

No. 110

★International Relations ★The Indian Approac
★ Pancha Sheela

Raj Bhavan, Luckn
SEPTEMBER 23, 19

MY YOUNG FRIEND,

As you know, India plays a significant part in world politics to-day. As citizens of a free and democratic country, we have therefore to appraise the facts and trends in the present-day relations between nations correctly.

In viewing international relations, one fact should never be forgotten: The world has shrunk, and hopes, fears and threats now sweep across the globe in a few hours. As a result, the important features of modern life include the activities of foreign offices and diplomats and of international organizations like the U. N. O. and its specialized agencies; as also contacts between individuals, between business and academic organizations, between religious bodies and cultural institutions, between one statesman and another.

Another important fact has b that since 1947, Panditji has b the only leading statesman in world who has been continuo the Prime Minister and the For Minister of an important coun This has given to India's appro to international relations—of wh he has been the architect, exp ent and executant—both contin and efficacy. His immense p sonal following—after Gandhiji greatest in the history of the w —has also given it unchalleng authority both in this country outside.

★

Apart from the old problem foreign policies which have vived since the days of Kaut several new factors have come existence, creating new and plicated problems.

Of these factors the most important has been the emergence of a new world order. The Western civilization no longer dominates the world. The political system which gave it a world empire has largely broken down. Several Asian and African nations have risen to world importance, and in so rising, have released the forces of anti-Imperialism, anti-colonialism and anti-racialism, at the same time strengthening national loyalties throughout the world. Of these nations, India has been the most important. That is why it represented in full measure the hopes and aspirations which brought the twenty-nine Asian-African nations—representing three-fifths of the world's population—together at Bandung in 1955.

* * *

Another factor which has raised vast problems is the pressure of the Communist ideology and technique, resulting in what is spoken of as the East-West conflict. In this connection, the use of the words 'East' and 'West' is inappropriate, but customary and convenient.

This conflict has a historic significance. It is the third stage of an inter-European struggle for world power. In World War I, the conflict was between the European Allies and Germany; in World War II, between the Allies and the Axis. Now it is between the 'West' led by U.S.A., and the 'East' led by U.S.S.R.

Since the rise of Germany as a world power in 1914, peace has been the result only of the balance of military strength between the two sets of armed powers. Whenever it has been upset by the over-confidence of one power in its military strength, war has followed. At present we have peace because, both the 'East' and the 'West' power blocs possess weapons of such massive destruction that a military conflict would be suicidal. At the same time, it must be remembered that this balance, as it is, is being maintained by large-scale diplomatic manoeuvres, international intrigues and a race for developing deterrent military power.

This conflict, again dating from 1914, has led to a general belief that no nation can stand away from one or the other bloc even if it wants to. The belief is not quite unwarranted, for many nations outside the blocs are unstable, without resources and inadequately protected against external aggression or internal subversion. Far too many small nations have also ambitions of their own which they hope to satisfy by gaining the support of one or the other power bloc.

Fortunately, India occupies a position where it can stand unaligned in the East-West conflict. It acquired independence through a peaceful struggle and, as a result, has both the experience and the tradition of peace. In spite of a sudden transfer of power to its people, its institutional continuity has remained unbroken. It continues to enjoy political stability which is the real source of strength behind foreign policies, and a rare thing in these days of national upheavals. Its geographical position also is far removed from the arena of conflicts.

Again, India is a member of the multi-racial, multi-continental Commonwealth of Nations with its great democratic traditions. It also stands with free nations of the world firmer than perhaps many other Asian nations, in its belief in democracy, based on "the principles of personal freedom and the Rule of Law," as the Nehru-Adenauer Declaration puts it.

The same time, India has its affiliations with the West Asian nations. Its ancient bonds with South-East Asia, completely disrupted during the British period, are being fast restored. The long, common frontier which it has with China gives it a neighbourly interest in Asian Communism.

On many occasions India has successfully intervened to bring about friendly understanding between nations or to preserve peace. Together with other nations which have shared its outlook, India has also been responsible for breaking down the by-polarisation of world power, which had been taken fo granted by most nations since 191

*

The third factor in the presen day situation is that the world h been scientifically and economicall one for some time. A glut i U.S.A., a famine in India, a swar of locusts in Pakistan, an Oil cris in West Asia has its repercussio all the world over, making inte national relations sensitive to ec nomic shifts wherever they mig be.

Population is increasing in mo lands. There is almost a unive sal hunger for swift changes economic conditions. In many u der-developed countries there h been an insistent demand for i dustrialisation, which howev cannot be satisfied without co-o dination of national economies.

What comes in the way of t nations realizing this world uni is their political self-intere which treats national boundari as sacrosanct for the purposes trade and economic developme The political climate in under-d veloped countries is scarcely co ducive to an easy flow of forei capital; it is disturbed by sensiti nationalism and socialistic co cepts on the one hand, and on t other, by the fear of expropriati under the guise of nationalism.

Political motives and suspicio therefore, retard the progress wards the economic unity of t orld. The result has been dis-trous in that in many countries Asia, Africa and even Latin merica, capital investment has en small, the *per capita* produc-vity low and the standard of liv-g still largely at a subsistence vel.

It has been difficult for the coun-es of the world to realize that ks have to be taken by both es. Foreign aid can no longer an instrument of securing poli-l partisanship. What is need-is a foolproof frame-work of in-national economy, maintained, , by the United Nations, under vigilant eye of the nations of world.

If aid and trade continue to be instruments of power politics now, they will continue to ide the world into two economic s running a race in 'competi-co-existence.' Every under-eloped nation will try to be-me auto-archic by exploiting the alry between the power blocs. e world conflict, while changed shape, would be accentuated.

* * *

National security is the para-unt consideration in interna-nal relations. Its problems, wever, are complicated by the r of a world war and local con-cts; by infiltration, subversion d encouragement of tensions; by litary pacts and alliances.

Under modern conditions, a war with nuclear weapons would imply total mobilization of men and resources, mutual destruction and uncertain victory. It can no longer be an instrument of foreign policy. Even military pacts have only brought the doubtful blessing of buttressing the internal structure of a country, while raising external tensions sufficient to weaken it; in the end, they have intensified the East-West antagonism.

If annihilation, therefore, is to be ruled out, the only alternative is co-existence. "If you have no war", Panditji rightly stated, "then you have to co-exist, you have to understand, you have to restrain, and you have to deal with each other. And the question of co-existence comes in; if you reject co-existence, then the alternative is war and mutual destruction."

Unfortunately, co-existence is used by nations not in the same sense. According to the early Communist leaders, Lenin and Stalin, it meant the physical presence of two world orders, the capitalist and the socialist, the capitalist being finally liquidated by force.

Even now, when the futility of war is realized, co-existence is taken to mean co-presence of two world orders, the conflict, military or economic, between which is pre-destined to end in the victory of Communists. As Malenkov stated, "the markets of the peaceful democratic camp (the 'East' power bloc) were flourishing and will continue to grow, while the markets of the countries of the aggressive imperialist camp (the 'West' power bloc) are shrinking and will continue to fall."

The doctrine of co-existence, for which India stands, is entirely different. It envisages the existence of free and equal sovereign states in a world community on certain well-defined principles. Those principles lay down "the sovereign rule of each country having freedom and independence and living its own life in friendship with others, but without any interference from any other country."

With India, peaceful co-existence does not imply an avoidance of war risks to an extent when national security might be eroded by threats; but it stands for the elimination of the threats themselves.

In this way, peaceful co-existence, the central doctrine of Pancha Sheela, is something active, something with a positive moral content. "Peace has to be sought not through division of the world through power blocs, but by aiming at collective security on a world basis and enlarging the conception of freedom and by ending the domination of one country by another," says the Nehru-Tito-Nasser communique.

The danger, however, is that if different nations attribute different meanings to the expression 'peaceful co-existence,' it may remain meaningless. The world ma still continue to be plagued by tensions, alarms, military pacts an internal subversion, and the prophecy of so perceptive an observe as Toynbee might prove tru "Tensions may last for centuri on end; they are not a phase."

The success of Pancha Sheel depends upon the safeguard whic President Eisenhower thus described at Geneva: "None should attempt by force or trickery to mak his beliefs prevail and thus impose his system on the unwilling."

Doubts have naturally been entertained whether a mere form acceptance of Pancha Sheela wi necessarily eliminate force o trickery in international relation No one believes that it will do s automatically. But, as Pandit puts it, "it is not a question of believing the other party's word; i is a question of creating conditio where the other party cannot bre its word, or if I may say so, whe it finds it difficult to break i word."

That is the crux of the proble How to create conditions in whic nations find it difficult to brea their pledged word. For, after a the formal acceptance of Panch Sheela is only a first step.

☆

The first hurdle in the way o creating these conditions is the nature of the democratic state. A ordinary citizen of such a sta does not understand the needs, nor the complexities of national security. He loves peace and becomes an easy prey to complacency or calculated peace propaganda. This makes him prone to be unready to defend his independence. He is, on the contrary, always ready to consider security measures an economic waste, for he feels that they are not directly calculated to raise the standard of living in which alone he is interested. Those that lead such nations have, therefore, to be cautious in their approach to national security.

On the other hand, it is not very difficult for the leaders of the totalitarian states to swear by peace, while strengthening military power and encouraging intervention in a way as would empty the Pancha Sheela of all its contents.

There is yet another weakness. A democratic State, in order to maintain internal stability has to adjust itself to the impact of changes demanded by a free people; and in securing that adjustment, it needs external conditions which are stable. On the other hand, a totalitarian state can maintain internal conditions stable, by strict regimentation, at the same time exporting policies of change for external consumption, which would have the effect of disturbing the internal stability of democratic states.

The only remedy for democratic countries therefore involves a programme of positive democracy which is ever ready to meet economic and social changes half-way without disrupting internal stability. Naturally, this puts a greater strain on such countries.

The tragedy of the 'West' power bloc is that when tensions decrease, unity and defensive effort weaken and the fear of coming disasters grows. Major statesmen, to secure the continuity of their policy, have to stay elected and therefore, have to conduct foreign policies with an eye to internal elections; in the result, the policies become incapable of swift adjustment to world conditions which change from day to day. Nor, with their old traditions and vested interests, is it possible for the people of such well-established countries easily to get rid of complexes which look upon colonialism and race superiority as normal.

The tragedy of the 'East' power bloc is its monolithic power based on well-drilled military and party strength. Internally, it rests on the regimentation of life, while externally it aims at exploiting world contacts. But it wants these contacts not to be normal lest its domestic power is dissolved under the pressure of free ideas, or their great ideological weapon—the doctrine of the inevitable conflict between the capitalist and socialist world—loses its edge. It has therefore to continue to keep tensions alive by perpetual world propaganda and the exploitation of the leftist parties in other countries. This comes in the way of evolving world harmony.

The tragedy of the unaligned nations arises from their underdeveloped economic conditions. They want to preserve their independence; they seek a better way of life; but they know not when and from which quarter the danger to both will come. It would be idle to deny that subversion is a real threat to the stability of several countries.

This three-fold tragedy provides the fear texture of our world, which comes in the way of creating conditions favourable to peaceful co-existence.

☆

But we Indians have to guard ourselves against one danger. Unfamiliar as we have been for many centuries with the realities of power, we are apt to look upon power politics with scorn. We should, however, never forget what Thucydides said centuries ago, that "In the discussion of human affairs, the question of justice only enters when the pressure of necessity is equal."

Nations might prefer to believe that they are altruistic; but they cannot ignore their self-interest, call it power-politics, if you like. If they did, they would cease to exist. To secure peaceful co-existence, therefore, there should be pressure of necessity, that is, it must serve the self-interest of n tions not to embark on aggressi wars, nor to intervene in the i ternal structure of other natio On the other hand, there sho be sufficiently powerful intern tional pressure not to let aggre sive nationalism run amok so to endanger the growing inter pendence of nations or to raise new menace to the world.

As things are at present, eve war of aggression, however lim ed, is likely to be stopped by t great powers, if for nothing el out of fear, lest it might broa out into a world war, which one wants.

That leaves the serious dang of intervention by a foreign pow in the internal affairs of anot country. It may be by infiltrati it may be by abetting an inter revolution or a civil war; it m more easily, be by exploiting t democratic apparatus of a State subvert its government.

In order, therefore, that int vention may be rendered unpro able by 'the pressure of necessi every country must develop t strength and firmness to maint law and order; as also the wisd and the energy to work for a b ter living for the masses so t economic distress may not m them an easy prey to subver propaganda.

It also requires that the pe should be educated into the p tive values of eliminating viol and coercion from the conduct of public affairs, on which stability rests. At the same time, what is more important is that the government should be able to adjust itself to the needs and aspirations of the people, for nothing is more dangerous than that change, irrespective of its nature or consequences be invested in the public mind with the glamour of a constructive revolution.

The conditions necessary for a world order based on Pancha Sheela, could therefore only be created if national stability and democratic freedom could be maintained simultaneously; and at the same time, if global co-operation, in favour of preserving territorial integrity of each nation and against attempts at internal subversion, is forthcoming.

Yours sincerely,

O Lord, in reality, there is neither bondage nor liberation for me as I am, in truth, one with Thee. These two states of bondage and liberation are but the creations of Thy powers of Avidya and Vidya which resemble dreaming and waking respectively. The difference between the bound and the liberated soul is only this that, while the former, seated in the tree of body, enjoys the fruits of worldly experiences (in the form of pain and pleasure), the latter does not do so, but remains in the Atman or Self without even a tinge of sorrow.

—Narayaneeyam.

The only certain means of salvation from the terrible evil of war and the chaos of the world is the perception that we cannot correct evil while we are ourselves evil. We cannot reform others until we are remade from within. Great things are accomplished by human worth rather than by legal documents.

—Dr. Radhakrishnan.

Sraddha and *Tarpana*

The dark half of Bhadrapad month, called 'Mahalaya paksha' is particularly chosen for the propitiation of one's 'Pitrus'. In this catechism an attempt is made to explain the significance of 'Sraddha' and 'Tarapana' which are the piece de resistance of Hindu thought.

Q. What is *Sraddha?*

A. Etymologically it means any act performed with implicit faith in the Vedas. The periodical ceremonies performed to propitiate one's progenitors who are dead, constitute the Alpha and Beta of Vedic injunctions. Hence the word has, by application, come to mean the former.

Q. What is *Tarpana?*

A. Literally it means any act that satisfies. Here too, by usage, it has come to be identified with that water-oblation given on specific occasions.

Q. Why do the *til* and *kusa-grass* figure most in the above two?

A. According to *Puranas* and *shastras* the *til* and *kusa*-grass first originated from Lord Vishnu when he incarnated Himself as the Divine Boar. Vishnu being the inveterate foe of Asuras or evil forces, these two constitute a veritable deterrent against evil tendencies. Secondly, *til* is said to have been born of the Lord's *mind* and the *kusa,* of Hi *pran* or life. It follows that by using them in the sacred acts our mind and spirit are aime to be at one.

Q. What are the important parts of the *Sraddha?*

A. The *homa,* the feeding, th loose rice oblation and the ball- rice oblation or *pinda.*

Q. What are their significances?

A. By consigning food in th *homa,* we satisfy those of our forefathers who have reache Deva-loka. By the second we satisfy our other forefathers who reside in other happ *lokas.* By the third we satisfy those who are stationed in Yama's kingdom and by th last, we feed the rest who ar in hell.

Q. But how do these oblations reach our forefathers?

A. According to *Manu* (Chap. Vs. 195-7) a class of Pitr Devas carry our oblations an deliver them to the prope addressees in the proper manner. For instance, if our *pitrus* were born as humans, they receive them in the form of human food and comfort; if they were animals, they reach as fodder. It follows therefore that our oblation becomes obligatory if we want our forefathers—or their divine counterpart—to be happy and to bless us.

You mean to say that if some of us don't have enough wealth and facility, it is because our progeny is callous in the matter of *sraddha?*

It is one of the reasons.

What happens when our Pitrus are in Deva-loka where nectar makes food unnecessary?

It automatically returns to you richer by a hundred-fold being blessed by the grateful forefathers. Does not the post-office return the money-order if the addressee chooses to decline the pay-order?

Somehow it is difficult to conceive how our oblations transform into just the proper food and are directed to the addressees correctly.

But, haven't you seen that by paying in Indian currency you can meet your sterling or dollar obligations in any part of the world? If that were possible in this mundane world, is it difficult for the gods to manage the other?

Q. Just a doubt: if that were so, would it be possible to satisfy the hunger of a father in England by feeding another in India?

A. But you forget the Divine Law: this arrangement holds only when the addressee is dead in the mortal sense! Don't you know that the postal official refuses to deliver money-orders at the wrong address?

Q. Why *tarpana* in addition to *sraddha?*

A. Why do you take water in addition to food? In *tarpana* as you know, water plays the most important part—it is water-oblation. Another point: Pitru-loka lies between Indra-loka and Chandra-loka. We of the earth are made up of two-thirds earth and one-third water. They at the Pitru-loka are made up of two-thirds of water and one-third food. Hence their need for water is more. It follows therefore that to use but one tumblerful of water or less for *tarpana* will leave the Pitrus with parched throats. And it costs nothing at all to be liberal in offering water!

Q. What does one gain by observing *Sraddha* and *tarpana?*

A. Everything good and happy.

Homage to the Mahatma

On October 2, India will be celebrating the 87th birthday anniversary of the Father of the Nation. A selection from the homages paid to the Mahatma in the past by some leaders of the world is given below.

EARL ATTLEE

Former Prime Minister of England

MAHATMA GANDHI was one of the outstanding figures in the world to-day, but he seemed to belong to a different period of history.

Living a life of extreme asceticism, he was revered as a divinely inspired saint by millions of his fellow countrymen. His influence extended beyond the range of his co-religionists.

For a quarter of a century this one man has been the major factor in every consideration of the Indian problem. He had become the expression of the aspirations of the Indian people for independence, but he was not just a nationalist.

His most distinctive doctrine was that of non-violence. He believed in a method of passive resistance to those forces which he considered wrong. He opposed those who sought to achieve their ends by violence and when, as too often happened, his campaigns for Indian freedom resulted in loss of life owing to the undisciplined action of those who professed to follow him, he was deeply grieved.

> He stopped at the thresho of the huts of the thousands dispossessed, dressed like o of their own. He spoke them in their own languag Here was living truth at h and not only quotations fr books. For this reason the M hatma, the name given to h by the people of India, is h real name. Who else has f like him that all Indians are h own flesh and blood? Wh love came to the door of Ind that door was opened wide. Gandhiji's call India blossom forth to new greatness, just once before, in earlier tim when Buddha proclaimed t truth of fellow feeling and co passion among all living cre tures.
>
> —Rabindranath Tago

The sincerity and devotion w which he pursued his objectives beyond all doubt. In the la months of his life, when commu strife was marring the freed hich India had obtained, his reat to fast to death resulted in e cessation of violence in Bengal, l again recently brought about change in the atmosphere.

He had, besides, a hatred of in- stice and strove earnestly on be- lf of the poor, especially of the depressed classes of India. The hand of a murderer has struck him down and a voice which pleaded for peace and brotherhood has been silenced, but I am certain his spirit will continue to animate his fellow countrymen and will plead for peace and concord.

HARRY TRUMAN

Former President of U.S.A.

GANDHI was a great Indian nationalist, but at the same time he was a leader of in- ational stature.

His teachings and his actions re left a deep impression on llions of people.

e was and is revered by the le of India and his influence s felt not only in the affairs of vernment but also in the realm the spirit. Unhappily, he did live to witness the full reali- ion of those ideals for which he uggled, but his life and his work ll be through the years to come greatest monument to him.

His selfless struggle for the bet- ment of his people will, I am sure, endure as an example for India's leaders, many of whom are his disciples.

I know that not only the people of India but also all the peoples will be inspired by his sacrifice to work with increased vigour toward brotherhood and peace which the Mahatma symbolized.

Another giant among men has fallen in the cause of brotherhood and peace.

I know that the peoples of Asia will be inspired by his tragic death to strive with increased determination to achieve the goals of co-operation and mutual trust for which the Mahatma has now given his life.

FIELD-MARSHAL SMUTS

Former Prime Minister of South Africa.

IT is fitting that I, as an oppo- nent of Gandhi a generation ago, should now salute the eran as he reaches the scriptu- l limits of three score years and n. May the further allotment ich the Psalmist grudgingly ows also be his, and may they years of fruitful service to the world and of a peaceful mind to himself! I join most heartily in recognition of his great public services and in paying tribute to his high personal qualities. Men like him redeem us all from a sense of commonplaceness and futility, and are an inspiration to us not to be weary in well-doing.

. . . . The very act of forgiving and loving shows superiority in the doer.

PRAYER IS THE *THING*

●

Mahatma Gandhi

●

ALL killing is bad for one who is filled with love. He will not need to kill. He will not kill. He who is filled with pity for the snake and does not fear him, will not kill him and the snake will not hurt him.

This state of innocence is the one we must reach. But only a few can reach it.

It seems to me to be impossible for nations to reach it. Equal progress in all is an inconceivable situation. Nations will therefore always fight. One of them will be less wrong than the other.

A nation to be in the right can only fight with soul-force. Such a nation has still to be born. I had hoped that India was that nation. I fear I was wrong. The utmost I expect of India is that she r become a great restraining fo But she must acquire the abi to fight and suffer before she speak to the w with any degree effect.

The pertinen question for y and me is what our duty as ind duals. I have co to this work decision for mys "I will not kill a one for any ca whatsoever but killed by him if sistance of his rendered my be killed necessary." would give sim advice to eve body. But wher know that there want of will al gether, I would vise him to exert his will fight. There is no love wh there is no will.

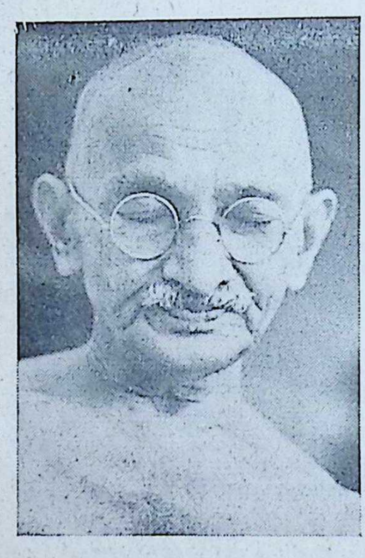

Photo : D. R. D. Wadia

(*Contd. on page 37*)

The conception of Democracy originated in India. So did the One World idea....

India's Early Achievements

Radha Kumud Mookerji

THE *Brihadaranyaka Upanishad* (C. 2000 B.C.) relates how that sage of a king, Ra- shi Janaka, convened at his rt in Videha a learned confe- e to which he invited philo- ers of different parts of the ntry and especially the Kuru- chala country as the abode scholars *(Teshu hi vidusham ulyam prasiddham)*. It was the ld's earliest conference of the d.

The conference was intended to ify Hindu Philosophy out of its ting traditions, and doctrines its different schools which grew in the country. The conference pted a very fruitful procedure regulating its discussion. The d was to be taken by the exponts of different schools of Philo- hy, explaining their views. ht such leading philosophers e chosen to initiate the discus- n. These included philosophers Yajnavalkya, Uddalaka Aruni l the woman-philosopher nam- Gargi, who boldly asked Yajnavalkya the difficult question whether he could say that he was able to see God as he saw the cow or the horse, showing how high was the level of philosophical discussion at the conference. The conference adjudged Yajnavalkya as the foremost philosopher of his time. King Janaka recognised this verdict by awarding to him the royal prize which anticipated the modern Nobel Prize. He made to Yajnavalkya the lavish gift of a herd of 1,000 cows, each of whose horns was also hung with five gold pieces *(Suvarna)* so as to bring to him a total monetary gift of as many as 10,000 gold pieces.

Yajnavalkya, unperturbed by this gift, coolly asked his pupils at once to drive home this large herd of cattle which could be easily accommodated in his hermitage, showing that it was quite a commodious self-contained academic colony, a regular Forest-University which possessed its own agricultural and dairy farms to produce its food.

These *Gurukulas* were not merely the centres of highest learning but also of practical education in crafts to which it was related to make education creative at every stage. It is to be noted that the benefactions made to educational institutions in early times took the form of grants of land which they had to utilize as means of their maintenance.

To pursue the story of king Janaka and his guru Yajnavalkya as given in the Upanishads, when Yajnavalkya completed his instruction of the king, the king offered to him his *Gurudakshina* in the following words: "Sir, I give you the Videhas, and also myself, to be together your slaves" *(So'ham Bhagavate Videhan dadami mam chapi saha dasyayeti)*. But the Rishi declined this gift of a kingdom, and even resolved to nounce the little property he p sessed to retire from home i homelessness in the forest, to vote himself to a total Quest Truth.

He called his wife Maitreyi take leave of her, and make pro sion for her living; but the w wife at once confronted her h band with the question: "My L if this whole earth, full of we *(Sarva prithivi vittena purna)*, longed to me, tell me should be immortal with it or no?"

"No," replied Yajnavalkya, " the wife of rich people will be life. But there is no hope (a of immortality *(amritatva)* wealth."

We also see from these f how in Vedic India there equality between men and wom as to access to highest knowle and participation in public in lectual life. The *Rigveda* reco the names of several wom Rishis called *Rishikas* and *Br mavadinis* like Apala, Vis'vav Ghosha or Savitri.

In this age of democracy, may also remind ourselves that was given to India to make first conception of democracy, give it its earliest expression form in appropriate instituti The very terms *Sabha* and *Sa* the stock-in-trade of modern p tics, were first invented by *Rigveda*, the earliest work India and the world, to indi the two Houses of Legislat hey are described in the *Atharva*-da as the twin daughters of Pra- ati to act as his Agents to com- te his work of creation on its ral side by democratic methods en then recognised as the most ent uplifting social force.

The *Atharvaveda* further des- ibes the *sabha* as *narishta* which ana explains as inviolable be- se it is governed by the vote of e majority (*Bahavah sambhuya i ekam vakyam vadeyuh tat hi paraih atilanghyam*).

The last Hymn of the *Rigveda* is rayer to what it conceives of as very Deity of Democracy aptly ignated as *Samjnana* or *Samaj*-, the collective consciousness e whole people spread equally ng all its classes (*Samajnana*), e National Mind to which the ividual Mind must pay its ho- e. The prayer has its own ap- priate *mantras*. It enjoins up- the citizens their supreme duty attending their National As- bly (*Samgachchhadhvam*) and king its proceedings fruitful by nging to it a unanimity of opi- n (*Samvadadhvam*), a union of nds (*Sammanah*), of hearts (*Sa- chittam*), of policies (*Samana- ntrah*), and of hopes and aspi- ions (*akuti*).

Coming down to more historical es I may refer to the unique hievements of the great king oka whom H. G. Wells considers the greatest of kings, not be- se of the geographical extent his dominion, great as it was, because of the enlightened principles by which he governed his vast empire. He ruled over what may be called a Greater India which extended from the borders of Persia right upto Tamraparni or Ceylon. This noble king was up to the greatest self-sacrifice in sending to life-long exile his eldest son known as Mahendra, and his eldest daughter bearing the religious name *Sangha-Mitra* to dedicate themselves to the sacred cause of introducing into that distant island the message of Indian Thought as represented in early *Buddhism* or *Hinayana* which has influenced the culture and civilization of Ceylon to this day.

While the great poet, Valmiki, was inspired to compose his great epic *Ramayana* by the exemplary self-sacrifice of crown-prince, Sri Ramachandra, in leaving the luxuries of the palace of Ayodhya, and going into wilderness for a period of fourteen years to honour the word of his father, King Dasaratha, an equally great poetical composition is called for by the epic sacrifice of the great King Asoka in sending abroad on a religious mission his two dearest children. Asoka has also set other examples of his unique greatness. He was the first sovereign who proclaimed war as an absolute evil, so that in his empire the *Bheri-Ghosha* was silenced by *Dharma-Ghosha.* The call of arms was hushed by the call of Morality.

India under Asoka was also the first country in the world to think in terms of universal brotherhood, in One World, not divided by barriers, geographical or national. Asoka fitted out pacific humanitarian missions of social service in relief of suffering and deputed them, at the expense of the Indian exchequer, to work as messengers of peace and goodwill in five foreign countries of Europe with whose kings named by him he was on the friendliest of terms: (1) Amtiyaka, (2) Turamaye, (3) Amtikini, (4) Maka, and (5) Alikasudaro, corresponding to (1) Antiochos II Theos of Syria (261-246 B.C.) (2) Ptolemy II Philadelphos of Egypt (285-247 B.C.) (3) Antigonos Gonatas of Macedonia (278-239 B.C.) (4) Magas of Cyrene (West of Egypt) (300-258 B.C.) and (5) Alexander of Epirus (272-258 B.C.).

For this kind of disinterested social service Asoka invented a most significant term, viz., *Dharma-Vijaya*, moral conquest, for which Asoka takes credit in one of his Edicts, (Rock Edict XIII) for "repeatedly" achieving, "both here (in his own dominion) and among all the frontier-peoples *(Amta)* and even beyond" upto the limit of the five Hellenistic States as mentioned above, and in Southern India upto Tamraparni. He also defines this *Moral Conquest* as the conquest "productive of a feeling of love" where "love is won" corresponding to *Pancha Sheela* of our Prime Minister.

These principles of Peace which the world is still struggling to achieve have been given a per nent expression on stone in monumental masterpiece wh Asoka had constructed at Sarn at the place where the Bud delivered his first discourse *(sut* to inaugurate *(pravartana)* earth the kingdom of Righteo ness *(Dharma-Chakra)*, the Re of Law, the Rule of Right against Might (as translated Childers).

The monomental rendering stone of this political ideal of Buddha was effected by Asoka appropriate symbolic devices. Fi a Pillar was constructed to procl that ideal as a Pillar of Moral V tory *(Dharma-Vijaya)*. Next, capital was designed in three par viz., (1) the topmost part in form of a big wheel of 32 spo to represent *Dharma-Chakra*; the second part placing the b den of the wheel on four li "with Atlantean shoulders fit bear the weight of might monarchies;" and (3) the ab decorated with five figures, figures of four animals alterna with the figure of a smaller wh of 24 spokes. These five fig symbolise the five main stages the Buddha's life, viz., (1) Conc tion (typified by the *Eleph* (2) Nativity (signified by the *B* (3) Renunciation (associated w the *Horse)* (4) First Preac (represented by the *wheel)* (5) Fulness of Powers of *S Simha.*

As regards the two wheels, 32 spokes of the top wheel s

Sarnath: Lion Capital

for the 32 bodily signs of a superman like the Buddha *(Mahapurushalakshanas)* while the 24 spokes of the lower wheel represent the 24 tenets of Buddhism, or three multiples of *Ashtangikamarga* (Eightfold Path of Dharma). Unfortunately, the big wheel at the top was severed from the pillar and broken into fragments, of which five have been traced, together with 3 spokes, and 13 spacers to indicate the spaces between the spokes. Out of these fragments, the Central Asian Antiquities Museum was able to reconstruct the original wheel of 32 spokes.

The fundamental symbolism of this original Wheel-Capital of Asokan Pillar should not be missed. The *Wheel on Lions* symbolises the superiority of the spiritual to the physical or brute force represented by the Lions, but this meaning is missed in the current state-emblem showing Lions seated above the smaller wheel of the Abacus, and not the big wheel *on* Lions. Historical copies of the original Asokan Monument are found at Sanchi, Nagarjuna Konda and Amaravati, and these show Wheel on Lions depicted as beasts of burden.

I believe in facing life in an adventurous way going ahead with it without shouting and making noise.

—Jawaharlal Nehru

Evolution Of Shakti Cult

H. D. Bhattacharyya

In view of the ensuing Dusserah, when Mother-Goddess is worshipped all over India, the following account of the evolution of the Shakti ideal will be read with interest.

BY what process Shakti came to occupy a prominent position it is difficult to say, and also, why she should have been ultimately allied with Siva. But several important factors may be noted.

Perhaps, following the identification of Rudra with Agni, she was identified with the tongues of fire and similarly named. The destructive aspect gave her such names as Kali (the Destruction), Karali (the Terrible), Bhima (the Frightful), Chandi, Chandika or Chamunda (the Wrathful), etc.

Another factor is her identification with Sarasvati. As Sarasvati and Vak (speech) were identified, and speech is depicted in the Brahmana literature as a source of strength, naturally the Devi or goddess *par excellence* became a source of power. But Sarasvati is also the goddess of learning, the revealer of divine wisdom. When Devi was identified with Sarasvati she was not only called by this name but she also got the other epithets of Sarasvati as we Vedamata, Sarvavarna and Chi dasam Mata.

It is not impossible that t who ascribed the Nigama lite ture to the Devi at a later time in mind this tradition of her w dom as recorded, for instance the *Kena Upanishad*, or else w ed to assert her equality with S in all matters, revelation not cluded. Association with s abstract qualities and virtues p sonified also enhanced her pres

Another important factor t invested the Devi with power c probably from philosophy. Sankhya philosophy had famili ed the idea that Purusha is by ture inactive and it is Prakriti is active (though in the proxi of Purusha). Even the Ved system in its Advaita form c claim an Upanishadic origin fo conception that Brahman bec the creator only when assoc with Maya, which was su quently called the eternal cap or function (*nitya shakti*) of B

man. Lest this power should be
ooked upon as functioning with-
ut the active effort of the Sup-
me Soul, a theistic sect hastened
o add that Maya was none other
han Prakriti while the Mayin was
ahesvara.

Now Maya in its alternative
eanings signified both Prajna
nsight) and Svapna (Dream or
lusion) and Devi became both
arasvati and Moharatri. Hence
ower, Wisdom and Stupefying
apacity were added to Creative
gency to make up the composite
cture of a goddess who as Maha-
kshmi (called Shakti in later
ntric literature) created even the
s, as Durga killed the Asuras,
Devi revealed the Shakta litera-
ure, and as Yoganidra sent all
eation to sleep.

The *Harivamsa* refers to her
orship by hill and jungle tribes
d also calls her the sister of
shnu and Indra (as Kaushiki).
hile the *Ramayana* remains con-
nt with calling Uma the daugh-
r of Himavat and the sister of
anga, and later writers make
em co-wives of Siva, the *Hari-*
msa gives a description of how
ne of the three daughters of
imavat (Aparna by name) got
e name of Uma from her mother
ena because of her severe auste-
ties to get Mahadeva as husband.
While in the *Mahabharata* Durga
ppears indifferently as the wife
f Narayana and of Siva, the later
sociations became increasingly
aivite, though, as not absolutely
unexpected, in the *Vishnu Purana* the Primal Energy (*Adya Shakti*) appears not as Mahadevi but as Mahalakshmi. But the hill association gains the upper hand and Uma Haimavati (and later on Parvati, Sailaputri, Girija, etc.) becomes the wedded wife of Girisa (Siva), who is therefore called Umapati, and she is called Mahesvari, Isani, Sarvani, Mahadevi, Mahakali, Siva or Sivani, etc.

Gauri, who is originally the wife of Varuna and is also a companion of Parvati, becomes identified with Uma, and thus Girisa also becomes Gaurisa. Even in the *Mahabharata*, reference is made to the Bhutas who accompany Siva, and the ghosts, demons and goblins who form the retinue of Rudra or Siva are matched by their feminine counterparts in the retinue of his wife; or possibly the possession of a wild and ghoulish retinue facilitated the establishment of the relationship between the two.

It is difficult to say to what extent the pre-Vedic culture of India, now discovered in the Sindhu Valley, contributed to the conception of a mother goddess of the type now familiar to us as Sakti, but that the cult of the Mother Goddess was fed by indigenous and aboriginal beliefs is almost certain, judging by the qualities with which she was invested at a later time. Possibly the many Furies associated with her have left their surrogates in the many village goddesses of

South India and the euphemistic designation of Mothers (*matarah*) was meant to cover up their diabolical nature which their association with Vinayaka and Virabhadra in Saptamatrika slabs tends to confirm. A formidable list of such Furies created by Siva to lick up the falling drops of Andhakasura's blood (whence new Andhaka-like demons sprouted forth) and a smaller list of those emanating from Narasimha to keep these in check are to be found in the *Matsya Purana.*

What raised the goddess to t supreme position were the e ploits with which she was credit in folklore as recorded in t Chandi chapters of the *Markande Purana.* As the destroyer of t demons Mahishasura, Raktavi Sumbha and Nisumbha, Chan and Munda, she literally foug her way into the orthodox pa theon just as Rudra had done disturbing Daksha's sacrifice; a her promise to come again a again to destroy the giants remi one forcibly of a similar promi of Krishna to Arjuna.

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J. H. Dave

NATHDWARA

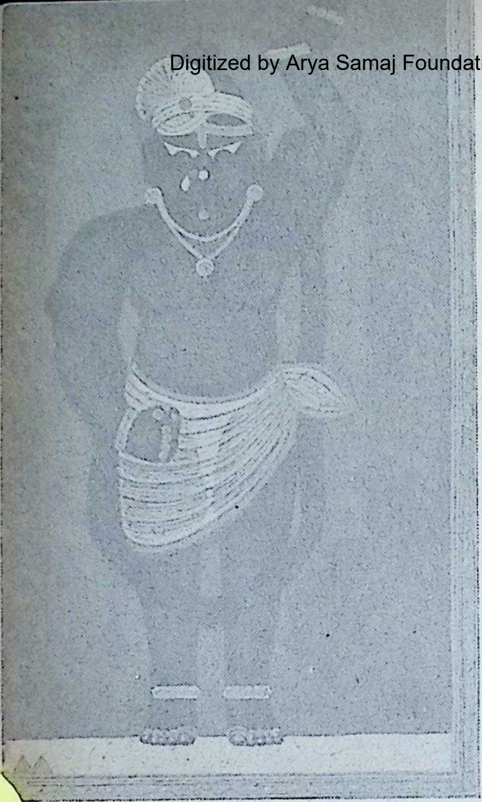
ज्ञान एव व्यबाधत स्पृधः
प्रापश्यद् वीरो अभि पौंस्यं रणम ।
वृश्चदद्रिमव सस्यदः सृजद्
स्तम्नान्नाकं स्वपस्यया पृथुम् ।
—*Rigveda* 10-10-113.

his *Rik* is interpreted by Sri aleshji Goswami in his *Vidvan dana* as follows:—

mmediately after His appear- on this earth, Lord Krishna troyed enemies of mankind like tana, Trinavarta and others. The orous Lord, thereafter, had its befitting His strength and our, with demons at Mathura, araka and other places. He sed up Mount Govardhana with a desire to stay at Gokul, subdued the wide heaven."

ATHDWARA contains the famous temple of Lord Vishnu. It means the gate of Lord. This walled town is uated on the Banas river, ut 30 miles north-east of Udai- in 24°-56′ N and 73°-49′ E. It is miles to the north-west of Maoli tion. This place is well known account of the holy image of d Krishna and it is one of the st celebrated places of pilgri- ge in India. The *seva* of this famous temple of Srinathji in Nathdwara is being looked after by the Tikayat Goswami and head of the Vallabha Sampradaya. This image of Srinathji was originally in the *Vraja bhoomi* at Mount Govardhana, but in the times of Aurangzeb, when it was feared that this sacred temple would be desecrated, the image was removed to Mewar. While it was being carried in a carriage, it is stated that the *ratha* of the deity stopped near the village Sinhad and would not proceed further. This incident was interpreted as meaning that the Lord desired to stay there. One of the 16 nobles in whose territory this incident took place sought the permission of the Rana of Mewar and established the deity at the place which is now known as Nathdwara. The income from the village of Sinhad was dedicated to the deity. A temple was constructed and the deity, thereafter, remained at this place. which has become a place of pilgrimage.

Sri Vallabhacharya who propounded the *Pushti Marga Vaishnava Sampradaya* was born on Chaitra Krishna (Vraj Vaisaka Krishna) 11th, Samvat Year 1535



Srinathji of Nathdwara

(according to another view Samvat Year 1529) at Champaranya on Saturday, after the evening. He was given the sacred thread at the age of 5. His father Lakshmana Bhattji initiated him in the *Sampradaya* of Vishnuswami. It is stated that deity Srinathji made his complete appearance at Giriraja Govardhana in S. Y. 1535 either at his birth or initiation.

Lakshmana Bhattji had three sons. Sri Vallabha was his second son. Lakshmana Bhattji die about 1487 A.D. when Sri V bha was very young. Sri Valla stayed at Vijayanagar and went to Jagannath Puri. Here learning was appreciated, and settled four questions in the sence of Lord Jagannatha. T questions as settled are:—The scripture is *Bhagavad Gita* as by Lord Krishna; the one deity Lord Krishna himself; the na of Lord Krishna are His best *tras* and the best activity is *seva* or service of that Lord. T solution satisfied all people had collected at Jagannath and it was hailed with great thusiasm.

Sri Vallabha had started pilgrimage of India. At the pl he visited he was having the P *yana* of *Bhagwat*. After vis Gujarat and Saurashtra he to the east of Marwar, to a known as Jharkhand. Here Vallabha came to know that dhavendra Yati who was perfo ing the *seva* of Srinathji (who known as Sri Govardhanadhar Devadamana) had expired and there was no proper arrangem for the worship of Srinathji Giriraja Govardhana.

According to tradition the arm of Govardhanadharana D damana (Srinathji) had appe in the Samvat Year 1466, Sr Krishna 3rd. The inhabitants Vraja were offering milk to deity even then. In Samvat 1535 on Chaitra Shukla 11, image of the Lord appeared pletely on this mount. Madha dra Yati had come to this place from Banaras and he was present when the Lord appeared in this way. Madhavendra Yati stayed at this place in a hutment and thereafter this came to be known as the village of Jatipura. First the deity was established in a small temple prepared from grass and leaves, ut subsequently in Samvat Year 538 a small pucca structure was onstructed and on Magha Krishna h the image of the deity was reoved to this new structure. Maavendra Yati started its worship. hen he had been going to Jaganath, he died on the way at a place nown as Remun in Samvat Year 40. In the meantime one Vaishava named Purna Malla thought constructing a bigger temple for e deity and he started his foundation on Vaisakha Sukla 3, Samat Year 1556.

When Sri Vallabha came to know hat Madhavendra Yati had expird and the worship of Sri Govarhanadharana Devadamana was ot being carried on in a proper anner he thought of coming to his place from Jharkhand. On his ay he stayed at Gokul at Govind hat. In Samvat Year 1563, on ravan Sukla 11th, Thursday, Sri allabha had the vision of the Lord midnight. He received in his inpired moments the instructions om the Lord about *Sarana* and *tma Nivedhana*. With *Sarvatma hava* he made his *Atma Nivedha*a to the Lord. This memorable vent is narrated by Sri Vallabha in his *Siddhanta Rahasya.* The Lord stated to him that by connecting everything with Para Brahma all impurities and *doshas* of the body and the *Jeeva* are washed away. From this date Sri Vallabha started his famous *sampradaya* with the *diksha* of *Brahma Sambhanda.* On the next day i.e. the 12th of Sravan Sukla, he gave the first *diksha* to his beloved pupil Damodardas Harsani.

In the Vallabha Sampradaya two rites are generally performed; one is the *Upadesa* of the *Sarana Mantra* and the other is the *Atma Nivedhana.* The first *Mantra* makes him a *Vaishnava* on his taking the shelter of Lord Sri Krishna and the second *Mantra* of *Atma Nivedhana* makes him an *adhikari* of the *Seva Marga* or the *Pushti Marga.* This *Nivedhana* or dedication is made to Lord Sri Krishna. This dedication is made by the *Jeeva,* who is suffering from the pangs of separation from the Lord and whose bliss has disappeared, and this dedication is of everything, including the self, to Lord Krishna to whom the dedicator belongs as His *dasa.*

By this *Brahma Sambandha* whatever is comprised in *Aham* and *Mama* is dedicated to the Lord and the dedicator becomes His *dasa.* This is the vow of Krishna *seva* based on love for the Lord.

After this memorable event on the Govind Ghat of Gokul Sri Vallabha came to the village of Anyor. From here he immediately went to the temple of Devadamana

Govardhanadharana on Giriraj and had the *darshan* of the Lord for which he was anxiously waiting. It was Sri Vallabha who gave the name of Srinathji to the Lord. He made the arrangements for the *seva* of the deity.

It is stated that the image of Srinathji is *swayambu.* Sri Vallabha has described four big Vaishnava temples in India in his *Tatvartha Deepa Nibhandha* and they are the temples of Jagannatha, Vitthala, Sriranga and Venkateshwara. It seems that at that time he had not come to the temple of Srinathji. Srinathji represents that form of Lord Sri Krishna in which the Lord raised up Mount Govardhana and subdued Indra who was having an incessant downpour of rain and causing anxiety to the cowherds of Vraja. That is why this form of the Lord is called Devadamana or subduer of Indra.

Sri Vallabha was not continuously staying at Giriraj and the *seva* was being performed by some Bengali brahmins. Krishnadas Adhikari took over the *seva* from them as he felt that they were not performing it properly. After the expiry of Sri Vallabha his famous son Sri Vittalesh Goswami started the *seva* of Srinathji with great love and elaboration. In his days he started spending about a lakh of rupees every year on the *Neg Bhoga* of the Lord. At present, of course, the annual expenditure is much more. It is stated that Taj Bibi of Emperor Akbar had co for the *darshan* of Srinathji; th she was the disciple of Sri G swami Vittaleshji and that whi she was having the *darshan* of t Lord she expired.

About 150 years later the ima of Srinathji was taken to Mewa It travelled from Giriraj to var ous other places like Agra, Da toddhar, Kotah, Bundi etc., and the places through which th image passed there are *charan ch kis* of the deity.

Besides the temple of Srinathj there are several other famo temples at Nathdwara. They ar of Balkrishna Banwari, Vishnunathji, Navanitlalji and Shivnathj There is also a group of seve small temples collectively know as *sath swarup.* A number of co are maintained at Nathdwara. Pi grims from all over India visit th place. Vaishnavas, particularly the Vallabha sect, take a vow have a *darshan* of Srinathji atlea once in their life. Costly presen and offerings are made to th deity from all over India.

Sri Vallabha had two sons, S Gopinath and Sri Vittala. The former died at an early age and was Sri Vittala who completed th work of his father. Sri Vallabh charya is known as Mahaprabh and Sri Vittala as Gonsaiji. S Vallabha composed numero works; particularly at Adel, h wrote Bashyas on *Purva Miman* and *Brahma Sutras,* also *Tat Deepa Nibhandha* with his ow commentary, the Sukshmatika and Subodhini on Bhagavata. He also wrote 16 *prakarana granthas* which embodied his views in a brief form. At the age of 52 Sri Vallabha burnt his *parnashala* or hutment; entered the Sannyasa Ashrama and came to Banaras. He observed fast for one month and during the last eight days he observed silence. On the second day of the bright half of Ashadha, Samvat Year 1587, at midday, he left this world.

Sri Vallabha in his *Chatuhsloki* embodies his views in four verses and the first verse read as follows:

The Lord of Vraja, Sri Krishna should be worshipped for all time with all *Bhava*. This is the only duty of man and at no time there can be any other duty.

सर्वदा सर्वभावेन भजनीयो व्रजाधिपः।
स्वस्यायमेव धर्मो हि नान्यः क्वापि कदाचन।।

—*Chatuhsloki* of **Sri Vallabhacharya.**

PRAYER IS THE *THING*—*concld.*

....Yes, the very act of forgiving and loving shows superiority in the doer. But that way of putting the proposition begs the question, who can love? A mouse as mouse cannot love a cat. A mouse cannot be commonly said to refrain from hurting a cat.

You do not love him whom you fear. Immediately you cease to fear you are ready for your choice —to strike or to refrain. To refrain is proof of awakening of the soul in man; to strike is proof of body-force. The ability to strike must be present when the power of the soul is demonstrated. This does not mean that we must be bodily superior to the adversary.... But in matters such as these prayer is the thing.

[From: *My Dear Child*, published by Navajivan Publishing House]

MAGNIFY MY CROSS.

It is by my fetters that I can fly;
It is by my sorrows that I can soar;
It is by my reverses that I can run;
It is by my tears that I can travel;
It is by my Cross that I can climb
into the heart of humanity;
Let me magnify my Cross, O God!

Quoted by Mahatma in *Harijan.*

Reprint of Living Biographies of RELIGIOUS LEADERS

By HENRY THOMAS and DANA LEE THOMAS

Sri K. M. MUNSHI'S STATEMENT

The following statement has been issued by Sri K. M. Munshi, Governor of Uttar Pradesh, from Lucknow on September 5, 1956.

On arriving at Lucknow from tour this evening, my attention was drawn to some criticism having been made of me as one of the General Editors of the Book University Series of the Bharatiya Vidya Bhavan, in which the book "Religious Leaders" by Thomas and Thomas was published. There is obviously some misapprehension in some quarters. So far as I am concerned, as soon as my attention was drawn to certain extracts from the book which were likely to hurt the religious feelings of our Muslim brethren, I immediately issued instructions to withdraw from sale all available copies of this edition which happens to be the first.

The book "Religious Leaders" is by Thomas and Thomas, well-known authors of the famous "Living Biographies Series." The work has been in circulation in India for nearly fifteen years. The Bhavan only acquired the rights of publication recently and it was published a short time ago.

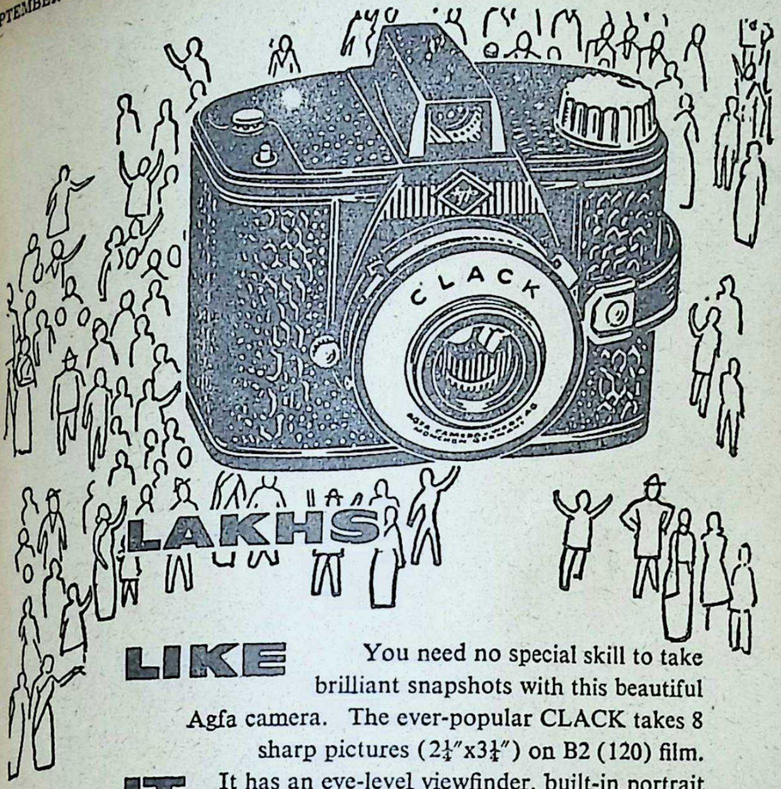
Being a very well-known book in circulation in several countries, including India, for many years, close scrutiny was, unfortunately, not applied to its contents as would have been done in the case of a new book. As one of the General Editors I do not go through each book, much less every line. Moreover, this happened to be a reprint of a well-known book. Had I the least idea that there were any undesirable comments on the Prophet of Islam, or for

(Continued on page 40)

Unsold Copies Deposited with Government.

The following Press Note has been issued by the Director of Publicity, Government of Bombay, on 11th Sept. 1956:

The authorities of the Bharatiya Vidya Bhavan have voluntarily deposited all unsold copies in their stock of the book *Living Biographies of Religious Leaders* by Henry Thomas and Dana Lee Thomas. They have asked their agents and book-sellers to return the unsold copies lying with them and they have informed the Government of Bombay that the additional copies received from the agents and book-sellers will also be deposited with the Government of Bombay.



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RELIGIOUS LEADERS—*(Continued from page 38)*

that matter, on any of the Religious Leaders of the World, I would never have permitted the Bhavan to publish the same.

I very much regret that the Bhavan should have been responsible, by its unconscious omission to closely scrutinise this book, for hurting the feelings of Muslims.

For many years I have spoken and written what is the faith of my life, that all religions—Hinduism, Christianity, Islam and Buddhism—are equally great; that they have in God-mindedness an identity of fundamental approa that going back to a life in G is the only way to save the mode world. In this connection, I ha on several occasions spoken on t Prophet of Islam and his teachin and made it a point to celebrate h birthday whenever I could.

It is difficult for me to imagi how any one possibly could thi me capable of even remotely pe mitting an aspersion to be ca against any man of God, much le on one like the Prophet of Isla whose faith rested in God and w lived and had his being in Him.

The word Hell, which is seen so seldom in the Scriptures, has done much harm to Christianity on account of false interpretation. Men flee from an external Hell, when in reality they carry within themselves the Hell that they should fear the most. The salvation that they need, that frees them, is the liberation of their souls from the evil that is concealed within them.

Much worse than external punishment is the soul in a state of rebellion against God, is the soul endowed with divine force and abandoning itself to bestial passions; is the soul living in the sight of God and fearing the anger of men, preferring glory in men's eyes to the peaceful realization of his virtue. There is no greater disaster than that. It is this that impenitent man carries with him to his grave.

To gain Salvation in the highest interpretation of this word is to lift up the weary spirit, cure the suffering soul, give it back its liberty of thought, of conscience, of love.

—Leo Tolstoy.

BHAGAWAN PARASHURAMA

PART I: WHEN THE WORLD WAS YOUNG

K. M. Munshi

YOU HAVE READ—

The Aryas led by King Divodasa of the Tritsu tribe and his high-priest Sage Agastya, are at war with Shambara, the king of Dasyus. Vishwaratha, the king of the Bharata tribe of the Aryas, is taken captive by Shambara and brought to his fort.

Shambara's daughter, Ugra, falls in love with Vishwaratha. Vishwaratha accepts Ugra as his wife.

Ugra helps the Arya conquerors to enter Shambara's fort and save the Arya prisoners, Lopamudra, Vishwaratha and Riksha. Shambara who was mortally wounded curses his daughter for her betrayal.

Agastya wants to put an end to the life of Ugra but Vishwaratha rallies to her protection defying his guru. Pratardana, the general, too, lines up behind his king.

Lopamudra intervenes on Vishwaratha's and Ugra's behalf. Incidentally she goes out of her way to express her love for Agastya which only aggravates the latter's scorn.

Ugra gives birth to a son but Lopamudra realizing its consequences to Vishwaratha, exchanges it for a dead one. Lopamudra succeeds in winning Agastya; but the next moment Bhairava tries to stab her which was prevented by Vishwaratha who kills him ultimately. But news comes that Ugra had been killed by Bhairava.

Agastya marries Lopamudra and Vishwaratha, Rohini. Sudasa out of jealousy drives Vishwaratha from Tritsugram. Deeply grieved Vishwaratha walks up the Gomantaka Hill seeking guidance from Lord Savita.

22

RITA: THE LAW ETERNAL

PRINCE Sudasa had always despised his stupid Tritsus for transferring their affection and loyalty from him to Vishwaratha. Now he was convinced that the tricky Vishwaratha was trying to establish himself in the hearts of his people, so that he might succeed to their kingship.

Feeling the need of a friendly and wise guide, Sudasa in his unhappy situation turned to Somaka, king of Srinjayas, who had come to attend the wedding of Vishwaratha. After leaving the crowd, therefore, Sudasa, after removing his diadem and royal ornaments, went into Somaka's mansion by a rear door.

Somaka was surprised at this unannounced visit of so conceited a Prince. "Prince Sudasa, you here! Come, sit down. Why do you look so pale and nervous?"

Sudasa fell at his feet without a word, but presently he said in a strangled voice, "I have come; I have come to seek an asylum with you."

"Asylum with me?" asked Somaka in surprise. "You, son of Divodasa! What is the matter with you? Are you unwell? Why not take to your bed, my boy?" His tone was jocular.

"Lord of Srinjayas, I come to you for help, and I shall sit here at your feet near the sacred until you give it."

King Somaka could not laughing at such strange behavi from a Prince who had stood a from everyone during all th days. Sudasa continued: "La at me, if you will, Best of Sr jayas. But I shall not go fr here unless you wipe away tears. I am friendless and potent in this vast empire of L Varuna."

"Come, say what you have quickly. Gurudev might co here at any moment."

"Best of Srinjayas, two ye ago, my father quarrelled with over twenty villages. When I s ceed him as the king of the T sus, I promise to give you hundred."

Somaka laughed again. "Wha it you want of me in return? T me, Sudasa."

"Please rid me free of this Vi waratha."

"Rid you of him! Vishwara is leaving Tritsugram. What m do you want? He has given the royal sceptre. He feels happy at what you have d Why are you so jealous of him

"King, he has gone to the mantaka Hill, but he has ta with him the hearts of the Tri the Dasyus and even the Srinja

They have all gone to the foot of the Hill and are waiting there without food or water for his return. He will be back to-morrow morning, I assure you. This is a trick to bring everyone to his feet, and to rule over us all. I have known him from his childhood. He is both cunning and mischievous."

"Tell me the truth" said Somaka. "Why have you come to me? Why have you not gone to other kings?"

"Because you are jealous of the power and wealth of the Bharatas," replied Sudasa frankly.

"Sudasa, you are a very clever but malicious boy," observed Somaka with a laugh. "I have known you from your childhood."

"Then I implore you to give me the means to satisfy my malice. I shall never share even Saptasindhu with Vishwaratha. I shall be content with a single village, as long as he is not there. I was once the darling of my father; now even he is prepared to forsake me for this Bharata," Sudasa spoke with bitterness.

"Sudasa, the Gods have denied you wisdom," said Somaka, becoming serious. "You tried to kill Vishwaratha when you were boys, and he became the darling of Gurudev. You would not go to war to set him free from Shambhara and so you lost your father's esteem. You gave up Agastya's daughter, pure as a goddess and I know why: You did not want Vishwaratha to marry the daughter of King Puru, which would have given him a powerful ally. Yesterday, you insisted on making up the accounts between the Tritsus and the Bharatas. To-day, he is the adored of everyone and you are a blot on Saptasindhu. Even if I were to give you advice, you are not fit to receive it."

Sudasa felt as though he were being whipped, but he was determined to press his point further. "King Somaka, you are in the place of my father. Tell me all you have to say. I shall listen to your advice."

"Do you want my advice? Then listen. Do not attempt the impossible."

"Is it impossible for me to save myself from Vishwaratha?" asked Sudasa.

"Fool, you cannot keep Vishwaratha back. It is impossible, unthinkable," said Somaka contemptuously. "Do what we all do. He is the rising sun. Bow down to him. Offer him *arghya;* shine in his glory. When it is blazing midday for him, seek a safe shelter. When the evening comes and he begins to set, the world will be yours. Go now, but by the backdoor, I do not want you to encounter Gurudev," and Somaka pointed at the rear door.

"You drive me from your door? I am heart-broken," exclaimed Sudasa in despair.

"Don't be a fool. If you throw stones at the sun, they will only return to blind you."

Sudasa was deeply hurt, but he saw the truth of what the shrewd old man had said. As he left, Somaka's words echoed in his heart and he muttered to himself, "Vishwaratha, you are at the zenith. I will seek a safe shelter. When you begin to set, the world will be mine. Whatever you have achieved by then will also be mine. I shall win back my father and the Tritsus. And I shall make you a footstool upon which I can rise to the overlordship of the Aryas."

While this sudden change of intentions was overtaking Prince Sudasa, Vishwaratha had been sitting under a tree on the Gomantaka Hill, praying to the Gods. It was mid-day; then evening; then darkness; and he was praying still.

With the night the Seven Ancient Fathers began to rise on the horizon, twinkling with their fadeless lustre. Vishwaratha continued to pray to the Gods. He wanted them to show him the way. He surrendered himself completely to them, concentrating his mind on hearing their mandate.

As he sat looking fixedly into the darkness, he saw a faint light in front of him. It moved and sometimes flashed like lightning, but it gradually grew steady. A pool of greenish light lay before him, enveloping him in its sweet joyous radiation.

As he looked, the pool of li grew larger and at last he saw t faces of the Gods and of his a cestors in it and heard their v ces. He saw Manu, the fat of Man, Yayati, the first of kin Kushika, the founder of his l and Gadhi, his father. Their wo set his blood on fire. He heard t clash of arms, the blowing conchs, the rushing of chariots. felt the pomp of war, excitement of combat, the exul tion of victory. The visions da ed before his eyes.

His ancestors beckoned to hi Vishwaratha followed them i the fathomless but radiant de of the expanding pool of light. H saw that he had reached the La of Pitris, the Manes, and that K shika, his ancestor, was inviti him to enter it. The gates op ed and he stepped within. H found himself surrounded by h ancestors. Though alive, he w with them and of them. F across the luminous Land of t Manes shone a flaming, blindi sun. Vishwaratha could keep h eyes open no longer. He he music of an enchantment he h never heard before. He shook h head sorrowfully and cried, "Wh shall I do?" The response ca chanted as if by a thousand me fluous voices. As the sacred m *tras* poured around him, he s them clad in golden mantles. Th were engraved on his heart a recorded in his memory and new that they were the voice of is ancestors.

"Weak man! Devoid of faith! either the Gods nor the Pitris n help thee as thou art.

"Give up desire: Lift up thy fe: Steady thy feet.

"Plant thy feet firm on each moent as it passes, and fix thy ze on the truth which it spells.

"Offer your all to that moment. il not for sorrow; falter not for . Live in that moment, master make it your own.

"Each moment then will show the way to the next. Like un- the rays of Lord Savita it will it up the path of truth. Like o the Creator, it will create ms of beauty.

"Thus thou shalt have the vision the Sages."

The voices of the Ancients died ay.

Vishwaratha felt dazed. "But w, how? Let me know how?"

Now a new voice was to be ard, not mellifluous as were the ices of the Pitris, but stern and perative. And he knew it to be e voice of the Lord Varuna, the ighty God.

"I declare to thee *Rita*, Eternal der, supreme and stern. Born at e beginning of time, it rules over ruth in speech and action. Its th the wicked never dare to ead.

"Gods themselves sing of *Rita*. *Rita* alone the mighty Indra, the Lord of the Thunderbolt, shines and by shining makes all things to shine. His steeds are yoked by its eternal order.

"Agni, the Lord of Wonders, gives to man by *Rita* alone the wonder-working joy which moves the voice of the singer and stirs the hearts of heroes.

"I, the million-eyed and all-pervading, uphold the world by *Rita* alone. Through it alone, I know, the rays of Savita, the Lord of Light, gladden the earth at dawn. Through it I am the Singer, dispensing sacred chants. Through it I create things of beauty.

"Firm are the foundations of the Law Eternal, for it supports the splendour of beauteous things."

The voice was hushed and the Ancient Fathers shouted their prayers.

"Lord of the sky, Asura Varuna! By *Rita* alone dost Thou nourish the seeds of plants and the streams which slake the thirst.

"With it, O All-pervading, dost thou strike the mountains and encompass vast realms.

"We sing of this *Rita*, the Law Eternal and pray to Thee, mighty God:

'Inspire our minds and grant us knowledge;
Strengthen our *tapas* and forge the purity of our lives.
Enrich the might of kings and sharpen the vigour of our heroes.
Increase our kine and give us ample milk;
And Lord, bring men together to stand in united will.' "

As Vishwaratha stood listening, his heart sang the chants as they were sung, until the voices faded away. Then one voice, more powerful than the rest—that of his guardian God, Savita—was heard speaking in accents of command;

"Arise Vishwamitra! Fill the Seven Worlds with your strength. Be the lord of the far-spreadi vision. Triumph over time.

"Divine Singer! Speak t Truth. Live the Tapas; cheri beauty. Unfold *Rita* in thy life.

As the voice died, Vishwarat fainted in sheer ecstacy.

[*To be continue*

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and
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Art of Government

Swami Ramdas

Shivaji had just started his colourful career. One day a gosavi or mendicant, advised him to take a guru or spiritual preceptor, as that was the surest way to obtain salvation. After consulting Bhavani, the young hero went to Chambal in search of Swami Ramdas. Not finding him there, he procured a guide and proceeded to Shringanwadi, where at last he found Swami Ramdas, sitting under a tree and composing verses for his famous Dasbodh. Shivaji then asked Swami Ramdas to give him advice on the art of government, which is reproduced here in translation.

I BOW to Ganapati, the remover of obstacles. I bow to Saraswati, to the virtuous, to the ints, to the family gods, to Rama. my hearers so wish, let them fit. If not, let them disregard writing; I have written for the e of your government. He who erns wisely obtains happiness. your labours are untiring, you h in the end.

First learn to know men. If you d a man is a worker, give him rk to do. If he is useless, put m aside. To see, to understand, labour, in this there is nothing iss. Achievement depends on e quality of the worker. If he industrious but at the same e obstinate, still in your greats be indulgent to him. But if he be indolent and treacherous, then execute him. Learn correctly the thoughts of all. To keep men pleased, to keep the wicked sternly at a distance, these are the signs of good fortune. If a man has helped you reasonably, suffer him a little but not that wrong may follow.

Transgress not the bounds of justice. If they be transgressed, evil ensues. If there is no justice there is no remedy. He who is wearied in ill-fortune, he whose head has been turned by good fortune, he who has proved a coward in the hours of need, such are not true men.

In evil times be not despondent. Try every remedy; in the end all will be well. Keep all men under proper control. Then the wise will value your rule. If there be no proper control, the government grows weak. Do not go in the van of the battle. Such is not true state-craft.

There are many whom you can send as generals. Have many officers. Do not appoint all to one task. Give them in your wisdom separate tasks. If a leader's pride is fired, he will not look to his life. Gather together many leaders and then strike. When the sheep see the tiger's claw, they flee on sides. What can the proud b falo do, big though he be? L kings observe the religion of kin Let Kshatriyas observe the re gion of Kshatriyas. Let yo horses, weapons and horsemen ever your first thought; so t when your picked troops approa your enemies, great though th be, shall flee away.

Thus I have spoken a few wo on the art of government. Wh the minds of lords and serva are one it is good.

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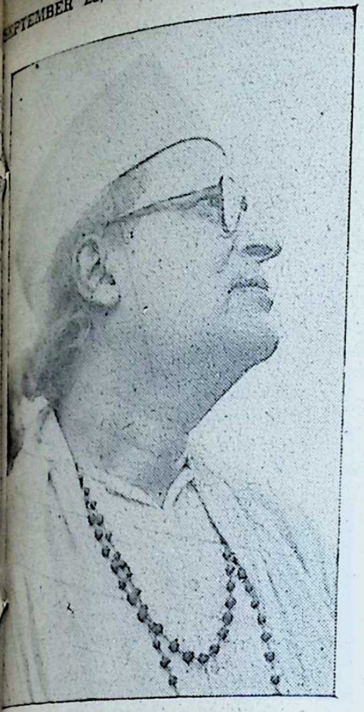

Dilip Kumar Roy

The One World

(Translated from Dwijendra Lal Roy's famous song in Bengali)

Shed tears, O brothers, now no more
Nor sigh: "Our freedom's gone!"
Sing, sing from manhood's pinnacle:
"We'll live for Truth alone."

Wherefore would you the others blame?
First your small egos learn to tame.
Not for the others are we fallen:
'Tis falsehood holds us down.
Sing, sing from manhood's pinnacle:
"We'll live for Truth alone."

All o'er the world two forces battle:
Darkness affronting Light.
Aligned with Heaven's radiant legion,
Defy Hell's hordes of Night.

There's no alien, there's no foe:
All all are friends incognito.
The unfrontiered earth's your cradle and home:
The house of self disown.
Sing, sing from manhood's pinnacle:
"We'll live for Truth alone."

If you would slay the abysmal gloom,
Waken Love's Sun within
And in its new Dawnrise behold:
All hail you as their kin!

Affianced to your sentinel soul,
With God on high as the Gleaming Goal,
Disclaim the cry of race and clime,
For you belong to none
But the Lord of Love and Truth—so sing:
"We'll live for Him alone."

Look upon every man, woman and every one as God. You cannot help anyone, you can only serve. Serve the children of the Lord, serve the Lord Himself, if you have the privilege. Do it only as a worship.

I should see God in the poor, and it is for my salvation that I go and worship them. The poor and the miserable are for our salvation, so that we may serve the Lord, coming in the shape of the diseased, coming in the shape of the lunatic, the leper and the sinner!

Give up the idea that by ruling over others, you can do any good to them. But you can do just as much as you can in the case of the plant; you can supply the growing seed with the materials for the making up of its body, bringing to it the earth, the water, the air, that it wants. It will take all that it wants by its nature, it will assimilate and grow by its own nature.

—Swami Vivekananda

Science of Life

Leo N. Tolstoy

LET us grant for a moment that all that which modern science longs to learn of life, has learnt, and now knows; that e problem has become as clear s day; that it is clear how organic atter has, by simple aptation, come to be ginated from inor- nic material; that it s as clear how natu- l forces may be ansformed into feel- gs, will, thought, and at finally, all this is own, not only to the ty student, but to ery village school- y, as well.

I am aware, then, t such and such ughts and feelings originate m such and such motions. Well, d what then? Can I, or cannot produce and guide such motions, order to excite within my brain rresponding thoughts? The stion—what are the thoughts d feelings I ought to generate in self and others, remains still, t only unsolved, but even un- ched.

Leo N. Tolstoy

Yet it is precisely this question which is the *one* fundamental question of the central idea of life.

Science has chosen as its object a few manifestations that accompany life; and *mistaking* the part for the whole called these manifestations the integral total of life...

The question inseparable from the idea of life is not *whence* life, but *how one should live that life:* and it is only by first starting with this question that one can hope to approach some solution in the problem of existence.

The answer to the query "How are we to live?" appears so simple to man that he esteems it hardly worth his while to touch upon it... One must live the best way one can—that's all. This seems at first sight very simple and well known to all, but it is by far neither as simple nor as well known as one may imagine...

The idea of life appears to man

in the beginning as a most simple and self-evident business. First of all, it seems to him that life is in himself, in his own body. No sooner, however, does one commence his search after that life, in any one given spot of the said body, than one meets with difficulties. Life is not in the hair, nor in the nails; neither is it in the foot nor the arm, which may both be amputated; it is not in the blood, it is not in the heart, and it is not in the brain. It is everywhere and it is nowhere. It comes to this: life cannot be found in any of its dwelling-places. Then man begins to look for life in Time; and that, too, appears at first a very easy matter... Yet again, no sooner has he started on his chase than he perceives that here also the business is more complicated than he had thought.

Now I have *lived* fifty-eight years, so says my baptismal church record. But I know that out of these fifty-eight years I slept over twenty. How then have I lived all these years, or have I not? Deduct the months of my gestation, and those I passed in the arms of my nurse, and shall we call this life, also? Again, out of the remaining thirty-eight years, I know that a good half of that time I slept while moving about; and thus, I could no more say in this case, whether I lived during that time or not. I may have lived a little and vegetated a little. Here again, one finds that in time, as in the body, life is everywhere, yet nowhere. And now the questi
naturally arises, whence, then th
life which I can trace to nowher
Now—will I learn.

But it so happens that in th
direction also, what seemed to
so easy at first, now seems imp
sible. I must have been searchi
for something else, not for my l
assuredly. Therefore, once we h
to go in search of the whereabo
of life—if search we have to—th
it should be neither in space n
time, neither as cause nor eff
but as a something which
cognize within myself as quite
dependent from space, time a
causality.

That which remains to do n
is to study *self*. But how do
cognize life in myself?

This is how I cognize it. I kn
to begin with, that I live; and th
I live wishing for myself eve
thing that is good, wishing t
since I can remember myself,
this day, and from morn till nig
All that lives outside of mysel
important in my eyes, but only
so far as it co-operates with
creation of that which is prod
tive of *my* welfare. The Unive
is important in my sight only
cause it can give *me* pleasure.

Meanwhile, something else
bound up with this knowledge
me of my existence. Insepara
from the life I feel, is another c
nition allied to it; namely, t
besides myself, I am surroun
with a whole world of living cr
tures possessed as I am myself
the same instinctive realization

ir exclusive lives; and that all e creatures live for their own cts, which objects are foreign ne; that those creatures do not w, nor do they care to know, thing of my pretensions to an usive life, and that all these tures in order to achieve suc- in their objects, are ready to hilate me at any moment. But is not all. While watching destruction of creatures simi- n all to myself, I also know for me too, for that precious in whom alone life is repre- d, a very speedy destruction ng in wait.

is as if there were two "I's" n; it is as if they could never n peace together; it is as if were eternally struggling, ever trying to excel each other. e "I" says, "I alone am living e should live, all the rest seems to live. Therefore, the e *raison d'etre* for the uni- e is in that I may be made ortable."

e other "I" replies, "The uni- e is not for thee at all, but s own aims and purposes, and es little to know whether thou appy or unhappy."

fe becomes a dreadful thing this!

e "I" says, "I only want the ication of all my wants and s, and that is why I need the erse."

e other "I" replies, "All ani- life lives only for the grati- on of its wants and desires. It e wants and desires of animals alone that are gratified at the expense and detriment of other animals; hence the ceaseless struggle between the animal species. Thou art an animal, and therefore thou hast to struggle. Yet, however successful in thy struggle, the rest of the struggling creatures must sooner or later crush thee."

Still worse! life becomes still more dreadful...

But the most terrible of all, that which includes in itself the whole of the foregoing, is that:—

One "I" says, "I want to live, to live forever."

And that the other "I" replies, "Thou shalt surely, perhaps in a few minutes, die; as also shall die all those thou lovest, for thou and they are destroying with every motion your lives, and thus approaching ever nearer suffering, death, all that which thou so hatest, and which thou fearest above anything else."

This is the worst of all...

To change this condition is impossible... One can avoid moving, sleeping, eating, even breathing, but one cannot escape from thinking. One thinks, and that thought, *my* thought, is poisoning every step in my life, as a personality.

No sooner has man commenced a conscious life than that consciousness repeats to him incessantly without respite, over and over the same thing again. "To live such life as you feel and see in your past, the life lived by animals and many men too, lived in *that* way, which made you become what you are now—is no longer possible. Were you to attempt doing so, you could never escape thereby the struggle with all the world of creatures which live as you do—for their personal objects; and then those creatures will inevitably destroy you"...

To change this situation is impossible. There remains but one thing to do, and that is always done by him who, beginning to live, transfers his objects in life outside of himself, and aims to reach them... But, however far he places them outside his personality, as his mind gets clearer, none of these objects will satisfy him.

As the intellectual condition of man increases, he comes to the idea that no happiness connected with his personality is an achievement, but only a necessity. Personality is only that incipient state from which begins life, and the ultimate limit of life.

Where, then, does life begin, and where does it end, I may be asked? Where ends the night, and where does day commence? Where, on the shore, ends the domain of the sea, and where does the domain of land begin?

There is day and there is night; there is land and there is sea; there is life and there is *no* life.

Our life, ever since we became conscious of it, is a pendulum-like motion between two limits.

One limit is, an absolute unconcern for the life of the infinite Universe, an energy directed toward the gratification of own personality.

The other limit is a complet nunciation of that personality, greatest concern with the li the infinite Universe, in full a with it, the transfer of all our sires and good will from one's to that infinite Universe and al creatures outside of us.

The nearer to the first limit less life and bliss, the closer t second, the more life and Therefore, man is ever m from one end to the other; i lives. THIS MOTION IS I ITSELF.

And when I speak of life, I that the idea of it is indisso connected in my conceptions that of *conscious* life. No life is known to me except scious life, nor can it be kno anyone else.

We call life, the life of an organic life. But this is no l all, only a certain state or con of life manifesting to us.

But what is this consciousn mind, the exigencies of whic clude personality and transfe energy of man outside of hir into that state which is conc by us as the blissful state of

What is conscious mind? W soever we may be defining, we to define it with our cons mind. Therefore, with what we define mind?...

If we have to define all wit mind, it follows that con mind cannot be defined. Yet s, we not only know it, but it is e only thing which is given to us know undeniably...

It is the same law as the law of fe, of everything organic, animal r vegetable, with that one differ- ce that we *see* the consumma- n of an intelligent law in the life a plant. But the law of con- ious mind, to which we are sub- cted as the tree is subjected to s law, we *see* it not, but fulfil ...

We have settled that life is that ch is not our life. It is herein lies hidden the root of error. stead of studying that life of ch we are conscious within selves, absolutely and exclu- ly—since we can know nothing —in order to study it, we ob- e that which is devoid of the t important factor and faculty our life, namely, intelligent sciousness. By so doing, we act a man who attempts to study object by its shadow or reflec- n, does.

If we know that substantial rticles are subjected during their nsformation to the activity of organism; we know it not be- use we have observed or studied but simply because we possess certain familiar organism united us, namely the organism of our imal, which is but too well wn to us as the material of our e: *i.e.* that upon which we are led to work and to rule by sub- ting it to the law of reason... sooner has man lost faith in , no sooner has he transferred t life into that which is no life, than he becomes wretched, and sees death... A man who conceives life such as he finds it in his consciousness, knows neither misery nor death; for all the good in life for him is in the subjection of his animal to the law of reason, to do which is not only in his power, but takes place unavoidably in him. The death of particles in the animal being, we know. The death of animals and of man, as an animal, we know; but we know nought about the death of conscious mind, nor can we know anything of it, *just because that conscious mind is the very life itself.* And *Life can never be Death...*

The animal lives an existence of bliss, neither seeing nor knowing death, and dies without cognizing it. Why then should man have received the gift of seeing and knowing it, and why should death be so terrible to him that it actually tortures his soul, often forcing him to kill himself out of sheer fear of death? Why should it be so? Because the man who sees death is a sick man, one who has broken the law of his life, and lives no longer a conscious existence. He has become an animal himself, an animal which also has broken the law of life.

The life of man is an aspiration to bliss, and that which he aspires to is given to him. The light lit in the soul of man is bliss and life, and that light can never be darkness, as there exists—verily there exists for man— only this solitary light which burns within his soul.

[Courtesy *New Outlook*]

Uttara Kanda—4

N. Chandrasekhara Ai

VEDAVATI

To Visravas and Kaikasi was born Dasagriva with ten heads and twenty arms. Kumbhakarna, Surpanaka and Vibhishana came after him. The three brothers did penance and got their boons. At the instigation of Sumali, Dasagriva drove Kubera and occupied Lanka. After marriage, Dasagriva started on world conquest and proceeded against Kailasa.

"YOU pay no heed to my words now, but you will appreciate their wisdom when you reap the fruits of your action, like the man who foolishly takes sweet poison and realises his folly only at the end. You do not seem to know that it is the gods that are thus leading you astray, for the purpose of securing your destruction. The sure fruit of wickedness is misery. He who is wicked is bent ultimately on suicide. Virtue and vice lead to good and had results respectively. You are so evil-minded that you are unfit to talk to."

The words fell on deaf ears and Dasagriva attacked his elder brother. There was a fight between the brothers and Kubera who was vanquished was removed from the battlefield by his adherents to a safe retreat. Dasagriva seized the lavishly built *Pushpaka* vehicle, fit for travel in all seasons and which could take him swiftly through the skies wherever he pleased to go.

Dasagriva marched on to an portion of Kailasa but aerial chariot came to a stan and could not move. While D griva was trying to find out cause for this enforced halt, diswara—dwarfish, hideous, short-armed and of dark b colour, with hairless head—app ed before him and asked him back, as the place was the sure-resort of Lord Sankara was inaccessible even to *devas*.

Dasagriva became angry at order. Getting down from *Pushpaka*, he advanced a few wanting to know who San was. Nandiswara stood guard with his trident. The raks jeered at his monkey-like Nandi thereupon pronounced curse. "As you are mocking at face, let me tell you that you meet with your doom at the h of *vanaras* who look like me who would completely uproot your family and your kingdo n kill you instantly; but why h effort, as you have already led yourself by your own mis- ds?"

The rakshasa's fury knew no nds, and as the mountain of ilasa was the obstacle to his pro- s he wished to destroy it. He d to lift it but could not suc- d even with his score of hands. e mountain shook. Parvati, felt the mountain quake, em- d her Lord out of fear. Lord ara knew what the trouble and pressed the mountain a little with his toe. The y arms of Dasagriva were ht underneath and the pain e so excruciating that he ked and howled helplessly; moans resounded all over.

the advice of his ministers, na worshipped Lord Sankara prayed for forgiveness. Lord ara was pleased and gave him name of Ravana on account of loud wailings. Ravana asked for the gift of some weapon; the Lord gave him a shining d called Chandrahasa. He rated before the Lord and on his way attacking king king. Those who opposed were destroyed; and those who Ravana's prowess acknow- d him as their master.

the course of further wander- in the Himalayan region, he across a girl who had a divine nce but who had the appear- of an ascetic with matted and deer-skin robes. Ravana asked her who she was and told her that her youth and charming beauty were inconsistent with the practice of *tapas*. She answered that her father was the sage Kusadhwaja, son of Brihaspathi, the preceptor of the Gods, and that she was named Vedavati, as she was born when her father was engaged in the recitation of the Vedas. Even the *devas* and *gandharvas* asked the father for her hand but he rejected their proposals, as he had made up his mind that Vishnu alone should be his son-in-law.

This determination angered the *daitya* chief Shambu, who put her father to death. She became more determined than ever to fulfil her father's wish and therefore she was engaged in penance to obtain Vishnu as her Lord.

The rakshasa announced himself as the lord of Lanka, spoke slightingly of Vishnu, made fun of her determination, and asked her to be his wife, enjoying all the pleasures of youth and every prosperity.

She rebuked him for his impudent talk about Vishnu and spurned his offer. Thereupon, he employed force and caught hold of her by her hair. She cut off with her fingers the tuft that was thus polluted, and flaming with anger, as if to burn him down, she exclaimed "As you have touched me, I have no desire to live and I shall immediately fall into the fire in your presence. A mere woman has not the strength to kill a wicked man and if I curse you now my *tapasic* powers would become reduced. Take it from me that in the next birth I shall be born again as the daughter of a virtuous man and become the instrument of your extinction."

When she made this declaration, the gods went mad with joy. Agastya told Rama that his Sita, daughter of Janaka, was no other than that Vedavati and that she became known as Sita, as she was unearthed alive from a furrow when a field was being ploughed.

Spoiling for a fight, Ravana progressed in his journey from kingdom to kingdom. He wanted the kings he met to acknowledge his suzerainty or give him battle. Many mighty kings like Dushyanta, Suratha, Gadhi, Gaya and Pururavas conceded Ravana's overlordship, as they knew Ravana to be unconquerable. He came to the city of Ayodhya, where the famous Anaranya was the ruler and put before him the choice of surrender or fight. Anaranya preferred battle. When his forces were being decimated, Anaranya placed himself in the vanguard and put to rout Ravana's ministers and the divisions led by them. He attacked Ravana himself but could not inflict any material damage. On the other hand, a single blow on his head from Ravana felled him down. As he lay dying, Ravana approached him and asked w he had gained by the fight; and spoke slightingly of the line Ikshwaku. Anaranya, whose was ebbing away, said that dest was insurmountable and that was the hand of time and not vana that destroyed him. He with with these words on his "Your fun of the Ikshvaku line not go unpunished. If I have proper penances, if I have generous in my gifts and perfo ed due worship of the gods, an I have ruled my people well wisely, let my words prove that in this very line of the Ikshwaku there would be born Rama, son of Dasaratha, who account for your life."

Traversing the region of clo Ravana met the celestial Narada who expressed great sure at seeing him. The sage vised him to desist from wa war against ordinary mortals were by no means his equal strength or prowess and whos was mostly one of meek suffe They were weaklings and were ready dead on account of the rows they had to undergo by born as mortals. The *devas* worth his attention, particul Yama, to whose abode all mo repaired after death and who all of them in his grip. If he conquered, the whole world conquered also.

[*To be cont*

HONEY

●

G. A. Swami

●

Described as food of the Gods, honey (*madhu*) has had an honoured place in the dietary and pharmacopoeia of India from Vedic times. Latest experiments have shown its great efficacy in the restoration of tubercular patients.

ONEY is regarded as one of the best energy-giving foods because of the high percen- of carbohydrates it con- . In a pound of honey, hydrates form 81.2%, water , protein 0.4% and ash 0.2%, it has 1475 calories, to give .

also contains mineral salts so ntial for body-building. Be- e of its body-building poten- ties it is widely used for feed- infants. Athletes and moun- eers also look to honey as a ce of energy.

oney is also handy for the tment of coughs, hay-fever, ns, wounds and diabetes. gh syrups can be made by sim- ing a cup of pure honey and ing lemon juice to it. For s, honey with butter brings t quick cure and for wounds h as cuts, bruises, skin rashes sore nipples, honey with cod- oil helps to alleviate pain hastens the process of healing.

Honey is also useful in curing diabetes (in the initial stages) by using it in sweet preparations.

Honey can help straighten your face-muscles and hence, is looked upon as a great beauty-aid. It is used in drugs as a repellent to rats and mice. It is largely used in baking and these days many a rich man has his sweets made of pure honey.

It has been observed that seeds when soaked in honey take roots and blossom into flourishing plants in record time, and as such it is also rated as a plant stimulant.

Ford Motor Company after many years of research were able to use honey as a shock-absorber in cars and golf-ball manufacturers have used honey as center for golf balls!

Since ancient times honey has been put to many uses and who knows science may report of further benefits from honey in the near future! Honey is a great friend of humanity.

ROBERT G
MENZIE

WHEN the eighteen-Power London Conference briefed the Australian Prime Minister to lead a mission to Nasser, no one could have been more conscious of its outcome than Menzies himself; for, to deny it would be doing less than justice to his cleverness on which, to be sure, the sponsors of the mission heavily banked. But unfortunately they reckoned without the host. If the mission's failure has any lesson it is this: it is wisdom and not cleverness, individual or collective, that clicks in these days of enlightened democracy.

But this is not to belittle the merits of the Mission's Leader, burly, six-foot-two Robert Gordon Menzies—Bob, as he is affection-
ately called—who, from a s
country lad, blossomed int
Empire Statesman. As all su
stories are, Menzies's too is s
with the rose and rubble of v
and failure.

Born 62 years ago in Jepar
the State of Victoria in Aust
Menzies's father sold provisio
farmers in his area. More
haps than anybody else his m
had to a great extent been re
sible for shaping his future c
She taught him to recite p
and the Holy Bible. Menzie
the way, belongs to the Pres
rian Church.

Young Menzies had a flying
at the school where triumphs
to him naturally. He won sc
ships after scholarships and
duated from the college with
class honours, winning two
ted law prizes. A notable f
of his academic life was th
did not neglect physical e
tion; for, he shone equally
athletics, becoming a
cricketeer. Indeed it has bee
that, but for his political ma

ould have made an excellent um- ire for the test matches at the rds.

When he was called to the Bar the age of 24, he had won quite reputation for sharp tongue, ady wit, fluent speech and the tertaining art of mimicry. Even w, to any one who notes the schievous glint of his eyes be- th dark bushy eye-brows and sinuous mouth-line, it would apparent that their owner can voke him to hiccup with laugh- any minute.

Then World War I broke out, parents had sent their first two s to the battle-front and Men- being their youngest, they did . But this act had caused some ation to young Menzies as ill- ning neighbours interpreted the youngster was chicken- rted. But later events gave lie direct to that canard.

Within a few years, he built up practice of an estimated income 50,000 a year and took silk. the call of politics haunted like the distant sounds of the an which proved irresistible.

Menzies made his political debut the State Legislature of Victo- to which he was elected as mber and later as State Attor- -General-cum-Solicitor- eral. From that point of van- , he gate-crashed into becom- the Railway Minister and uty Prime Minister of the e. His tenure in the State Legislature had given him the reputation of a devastating debator, for he had hit many a heckler to the boundary. In 1934, he entered the Federal Legislature of Australia.

He had a comfortable innings at the Federal Legislature for a time, and he was made Attorney-General of Australia by the Lyons Government. He became Deputy Leader of the ruling party, was made P.C. in 1937, and continued as Minister for Industries. During this period many a social welfare programme were put through, but he resigned from the Cabinet in 1939 over a domestic issue. This was his first l.b.w. A month later, Lyons died and with him his party. Menzies then formed his first Government after reorganizing his party. And it was as head of this Government at the outbreak of World War II that he declared: "There is unity in the Empire ranks—one King, one flag, one cause." And Menzies has not swerved from that ideal to-date.

Again, in 1941, Menzies' Government resigned owing to internecine squabbles in the party and gave place to Labour Government for the time and Menzies was out in the political wilderness, although he kept contact loosely with the Government of the day, until at last he could form a stable Government in 1949. It was an uphill task for him to gain every inch of lost ground and he learnt quite a few lessons himself. As a result, he had no more of that intellectual arrogance which characterised his early days, and from a narrow individualist he blossomed into a broad humanitarian. He has held the Prime Ministership of Australia from that date and has paid numerous visits to London and other Commonwealth countries.

In policy, his Government is more or less on a par with the Conservative Government of Britain although it is said to follow the middle-of-the-road policy. A great friend of Britain and admirer of Churchill, it must be said to his credit that he has not been a passive partner, as Churchill's WAR MEMOIRS will abundantly show.

Mr. Menzies is a straight Australian in his habits and manner. Although known for his brilliant oratory, it is not of the type of a Burke or a Churchill. speeches lack picturesqueness historicity. He is, however, at best in his after-dinner speec with his quips and flashes of

His busy political life has ne precluded him from being devo to his family. He has no puri habits. He loves good food, g wine, good cigars and good co pany. Mrs. Menzies—nee Pa Maie Leckie—is an attractive gr ing woman who has given him sons, Kenneth and Ian, and daughter, Heather.

Possibly because he loves cri too well, Mr. Menzies has not m of a liking for indoor games l the bridge or dancing or golf, f that matter. He is the author several articles on law and couple of books on the Austra Constitution, besides two v books. His honorary degrees decorations are legion.

He that in his studies wholly applies himself to labour and exercise, and neglects meditation, loses his time; and he that only applies himself to meditation, and neglects labour and exercise, only wanders and loses himself. The first can never know anything exactly; his lights will be always intermixed with doubts and obscurities; and the last will only pursue shadows; his knowledge will never be certain, it will never be solid. Labour, but slight not meditation; meditate, but slight not labour.

—Confucius

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QUESTION BOX

ANSWERS by K. M. Munshi

Kulapati Sri K. M. Munshi has ki agreed to answer in these columns q tions from readers of Bhavan's Journa topics falling within the scope of Journal.

72

Sri Mulchand Deomal, Surat.

Q: *Bhagavad-Gita VIII 23 to 27 refer to Uttarayana and Dakshinayana, death in the one case leading to Brahma and in the other to re-birth in this mortal world. Apparently this cannot be so in every case and is in all probability bound up with some Yogic or psychic process, not revealed, albeit exemplified by Bhishma deferring his death till advent of Uttarayana. So will you kindly clarify and explain this dictum of our Holy Gita?*

A: Uttarayana and Dakshinayana are astronomical phenomena. I cannot say why special sanctity came to be attached to Uttarayana by our ancestors—perhaps because the Aryans, according to Lokamanya Tilak, at one time, lived on the North Pole and had six months' day and six months' night. It may be that the Dakshinayana part of the year, with climatic c ditions prejudicial to he acquired a bad odour. difference between the parts of the year is so de rooted in our collective m that it may be the outcom some mystic experience, which I have no clear ide

73

Sri M. Sadashiva Raj, Walta

Q: *What do you say about method of religious preac employed now-a-days?*

A: The method of religious p ching depends upon character and vision of preacher. Preaching can by mere use of words of r gious significance or by pounding religious ideas commenting on texts. Pre ing may take the form utterances by one who felt the truth of what preaches. The higest pre ing is through the medi words or parables or actions, or by the personality, which express the living Truths in which the teacher lives and has his being.

74

Sri S. Natarajan, Madras-4.

With regard to the controversy in 'Ramayana' and Vali Vada, I feel that we, finite ones, cannot explain the actions of an infinite, Rama, however much they may seem incompatible with our own notions of justice and of reasoning. Please guide me.

Our notions of justice as well as reasoning are influenced by the standards of the age in which we live, the education which we have received, and the social conditions in which we function, all of which differ from generation to generation. They are no guides to interpreting scriptures which are for all time. They are meant to change our mental content and give us moral and spiritual values, which are higher and more fundamental.

75

Sri B. Ahmed, Shillong, Assam.

Which is progressing (Sic) West with her Marx, Freud and Hydrogen Bomb, or the East with her inviolable faith in the ethics?

To call the West progressive is to misunderstand values, for it has made little progress in the moral and spiritual spheres. It is equally wrong to say that the East as a whole has inviolable faith in ethics. The only difference is that the West has de-spiritualised ideologies by largely accepting the cult of materialism, and in some measure godlessness. While the East on the other hand still believes that the aim of life is spiritual and faith in God, a necessity of life; and the masses of some countries of the East are God-minded.

76

Sri M. Sadashiva Raj, Waltair.

Q: *Which chapter of 'Gita' is good for morning and evening prayer?*

A: I have found every chapter of the *Gita* good enough at all times. If at all a choice has to be made, I would prefer the Second and the Twelfth *adhyayas* one for the morning, the other in the evening, or both on both the occasions.

77

Sri S. Natarajan, Madras-4.

Q: *Do you accept the view of Macaulay that 'Puranas are absurd stories of impossible persons, inconceivable and fantastic legends and are hardly worth perusal by any sensible person'?*

A: Macaulay lived in the age of arrogant Britishers, who were ignorant of India. If you are a sensible person, why not start with *dashamaskhanda* of the *Bhagawat* or *Shanti Parva* of the *Mahabharata?*

78

Sri V. K. V. Easwaran, New Delhi.

Q: *Do you believe in Karma theory, and if so under what proof? It is my firm belief that a man's death is the total end of his affairs of life without any chance of rebirth and so on further.*

A: If your mind is not open on the question you have come to the dead end to which materialistic outlook leads. If it is open, you might come to the conclusion that what you consider your firm belief is nothing but a hasty conclusion or a modern superstition. In order to understand the Divine Essence in man, which gives him immortality, you will have first to be humble; then, to study what has been said about the soul by men who have realized man's immortality; later, to think deeply about the evolution of matter through life, mind, conscience, and fundamental aspirations and their origin in God.

79

Sri Shiva Darshan Lal, Lucknow.

Q: *Will you please let me k your views about the con of world-citizenship?*

A: World citizenship would ply a world State. We h to go very far before we r that stage.

80

Q: *I am sure you have read o Mr. Garry Davis, the styled world-citizen now Bangalore. How far, in opinion, will he succeed in mission?*

A: I do not know anything a Mr. Garry Davis.

81

Sri S. G. Pai, Mangalore.

Q: *How does Sri Aurobindo s in relation with the dist ances of Bombay?*

A: I do not know what Sri A bindo would have tho about the disturbances in B bay had he been alive. sibly, he would have tho that it is an inevitable stru between the forces of good evil in order to evolve hi goodness.

82

Sri S. Rammoorthy, Banga

Q. *What is the state of mind lies between the rejectio acceptance?*

A: Vacillation.

nhasana Dwatrimsika—28

Serial

VIKRAMA ON A NEW MISSION

> *Asked to bring the pearls falling from the mouth of Princess Hasamukhi by King Mathurendra, King Vikramaditya disguised as sepoy Aditya undertook the perilous adventure. With the aid of the inseparable ghoul, he managed to kill the sadhu who had kept a whole kingdom to ransom and married the Princess herself with whom and, of course, the pearls, he returned to Mathura.*

ON the way King Vikramaditya got down at Kali-Mata's temple and went into sanctum along with his bride. prostrated before Her and ed. After going round the e thrice, the party resumed urney towards Mathura.

urning to the city on the th day Vikramaditya drove ght to his lodgings where mala received them, embracing Hasamukhi fondly. She asked Vikrama all about his quest Jalandhara and Ananta stepin, bowing devoutly.

namala soon set the table and tained them to lavish food, which they ate *tambul*. King ama related his experiences. were thus having a merry at the joyous reunion, after h they went to sleep.

the days given to Aditya for leting his mission drew to a King Mathurendra became ous in his infatuation. He concluded that Aditya was for ever and Ratnamala was the asking. So, on the 40th called his minister and told to fetch Ratnamala.

Replied the minister "My lord! It is unwise to be hasty. Aditya is a valorous man and one cannot be too sure that he will not return. In any case we can take whatever action is necessary tomorrow."

The King reluctantly agreed and spent a sleepless night.

The day broke and the King was the earliest to announce himself in his durbar and hardly took any interest in the daily routine when

Aditya stood before him to attention.

The King who never expected him to turn up, much less on the appointed day and hour, received a shock, but still nursed the hope that after all, he might not have brought the pearls although he might have escaped death at the hands of the sadhu.

Feigning courage he addressed him "Aditya, have you brought the pearls?"

"Yes, your Majesty: here they are" said he and placed the bunches of pearls which the King examined. They flashed in their lustre.

The King concealed his bitter consternation and examining them asked his minister: "How is it four different kinds are here?"

The minister examined them carefully and replied "They are quarter-grown, half-grown, three-fourth grown and full-grown. It must have happened like this: a full-throated laughter should have produced the full-grown pearl, the muffled laughter, smile and half-smile should have produced the others. But without doubt, they are the pearls from Hasamukhi's mouth."

On hearing this explanation, King Vikramaditya who was disguised as Aditya secretly admired the minister who he thought was as clever as his own Bhatti. But King Vikrama had little doubt that that minister would not be as long lived as 2000 years a
own Bhatti.

The day's duties over, A
returned to his lodging, ba
ate and slept soundly.

King Mathurendra too, sen
precious pearls to his treasury
spent the night planning his
step.

As soon as day broke, A
completed his daily routine
was preparing to leave fo
palace when Karkotaka an
brother Kotika dropped in
chat after a long interval
which Aditya had been away

While they were conve
their roving eyes caught sig
Hasamukhi who happened to
from one room to another.
denly their brows went up
they asked Aditya: "Brother
are a wonderful man. Who i
new lady that went in just

Aditya who had nothing t
told them the truth that sh
Princess Hasamukhi. They
their eyes in wonder and q
slipped out.

Going direct to King M
rendra, the Karkotaka br
deposed: "Your Majesty! We
a great mistake!"

"What is that?" asked the
petulantly.

"Ratnamala of whom w
told you previously is noth
front of another" said they

"Where is she?" asked th
eagerly.

Aditya has brought with him ncess Hasamukhi herself. She hundred times more beautiful Ratnamala."

Is that so?"

And we pity her that she has ve with Aditya."

Yes?"

he eminently deserves a place your Majesty's harem" said in chorus.

King could not conceal his ness to have a look at the new brought by Aditya.

it was arranged between the otaka brothers and the King the same strategem as they led in the case of Ratnamala be used, as Aditya had suspected the King's infatua- or his efforts to dislodge him.

same night with the aid of Karkotaka brothers the King ged to see the two girls, who with each other in their . The result was, as before, the King became still more to possess both the girls.

before, one of the brothers to conduct the King home his tantalizing experience.

it was the early hours of the ing when the King reached palace, he kept awake till the rose and after finishing his ing routine sent for his ter—Divakara was his name said:

"Aditya has now brought Princess Hasamukhi. I happened to see the girl and what shall I say? Come to think of it, she is hundred times more beautiful than the first."

"Listen, Your Majesty," replied Divakara. "Aditya is no ordinary sepoy. From the fact that he has brought you the impossible pearls, it appears to me very dangerous to antagonise him."

"You may be right," said the King, "but if I don't get the girl my life will ebb away!"

The minister heaved a big sigh and said, "If that is the case, I shall propose a still more perilous adventure to Aditya from which he will never return."

"What is that?" asked the King.

"In Naga-Loka, King Nagendra rules. He has a daughter. When she laughs, a *naga-ratna* falls. We shall ask Aditya to bring those gems. As you know Naga-Loka is to be reached after crossing several oceans. Even if he reaches, for miles around that region the land is saturated with snake-poison so that if he touches the ground, he will become poisoned and die."

"That is the best plan. Send him immediately," urged the King.

The minister sent for Aditya and in a few minutes, he arrived in his uniform and stood to attention.

[To be continued]

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SWARAJYA (English Weekly): Editor: Khasa Subba Rau. (Published every Saturday, Annual Subscription Rs. 6/-, 77 Lloyds Road, Royapettah, Madras 14).

Swarajya is a name to conjure with in the history of Indian journalism. But it was something more than a mere newspaper. Started by T. Prakasam in the wake of the Non-co-operation movement, *Swarajya* was the mouthpiece of the Swaraj struggle. It is appropriate therefore that Khasa Subba Rau who was associated with it from its very inception should have named his new journal *Swarajya.* Subba Rau is one of the leading journalists in the country having been in the profession for over 35 years. Any periodical edited by him is bound to be of a very high order and it must be said that the new weekly comes up to expectation. Sri Rajaji has blessed the new venture and has paid a well merited tribute to Subba Rau's talent for criticism. What is more, Sri Rajaji is contributing regularly to the weekly. Apart from the trenchant editorials, there are interesting and instructive features. Columnists Saka and Vighneswara are refreshing and captivating. There are short stories and book reviews. Santha Rungachary has a verve and vigour of her own and features are eminently rea The weekly is well printed attractively got up and we are it will render great na service.

ASTROLOGY AND MOD THOUGHT, by B. V. R (Raman Publications, "Sri R wari," Bangalore 3; 116 pag

It requires courage to p the case for astrology whi usually dismissed with disda an inherited Babylonian woe. cording to popular belief, astr encourages belief in fatalism thus paralyses human ende and retards human progress. V. Raman enters a spirited in favour of astrology in this orously written book and tempts to show that the ph phy of astrology is based truth that ethereal vibration tend from the Sun to the planets and from planet to Quoting profusely from Be Russell, Jung, Heisenberg, and Eddington, Raman argue the Karma theory is based cause-effect relationship so ly discernible in physical mena. An interesting par in the book deals with the r of the Marxist or Commu the subject of astrology; concludes that the Communis in reality the old fallacy in a r garb; the old mysticism which eved in a survival of persona- transferred to an equally un- ble faith in the survival of a te or Society." Altogether a ght-provoking book which is l worth a perusal. But why not the price of the book been tioned?

HORT TREATISE ON "THE FE DIVINE" (Vol. I), by Sid- eswar Banerjee, (Sri Auro- do Ashram, Pondicherry, s. 4/-, 218 pp.).

ife Divine" gives the philoso- al basis of Sri Aurobindo's in- al yoga. It is in fact a compre- ve philosophic synthesis pre- g the nature of the Ultimate lity as seen by the greatest my- of modern times and indicat- a rule of life and integral *sa-* which will ultimately lead s realisation. Siddheswar Ba- e has attempted to underline important aspects of this great k and to explain it to the ave- e reader. The book under re- shows how man can secure erance from his toil not by extinction but by self-realisa- . In that sense the book thes hope and cheer to stric- humanity by emphasising that e Life on earth is man's ulti- e destiny. This introduction to Aurobindo's philosophy and deserves to be warmly wel- ed and widely read.

HE CENTRAL RAILWAY: E FACTS AND FIGURES, 1955-56. In this handy booklet, facts and figures of general interest about the Central Railway are attractively presented. At the end of the Second Five-Year Plan, it is gratifying to note that the Central Railway will be equipped to load 4,000 broad-gauge wagons per day. 15 per cent increase in passenger traffic is envisaged.

ASYA VAMASYA HYMN (The Riddle of the Universe). By Dr. C. Kunhan Raja, Professor of Sanskrit, Andhra University. Published by Ganesh & Co. (Madras) Private Ltd., Madras-17. Royal Octovo, Cloth Bound (1956). Price: Rs. 12/-.

Asya Vamasya Hymn is one of the finest hymns in the Rigveda I-164, attributed to the seer-poet Dirghatmas. It begins with an invocation to Surya, Vayu, and Agni as the three brothers. The description of Surya is remarkable for its poetic imagery. The number seven is repeatedly mentioned to denote the seven rays of the Sun, the *sapta-lokas, sapta-rishis,* the seven holy rivers of India etc. The story of Creation is at once simple and beautiful as the father Surya fertilising the mother Earth with the rain poured from the clouds. The description of clouds as drinking water from the seas and rivers with their feet and pouring it down on the earth from their mouths in heaven, as rain, is highly picturesque.

The philosophic concept of Jivatma and Paramatma being the 'doer' and the 'witness', the constant birth and rebirth of man being dictated by his *karma*, speech as consisting of three hidden parts (Para, Pasyanti and Madhyama) and the spoken word (Vaikhari), the greatness of the Pranava mantra and so on are all expressed in cryptic and mystic language. These concepts would entitle this hymn to a place in the Jnanakanda rather than in the Karmakanda of Vedic literature. Dr. C. Kunhan Raja has taken into consideration all the extant commentaries in giving his notes and Dr. Sampurnanand, Chief Minister of Uttar Pradesh, has contributed an appreciative Foreword.

THE SERPENT POWER. Arthur Avalon. Fifth enl edition. Price: Rs. 25/-. Pu ers: Ganesh & Co. (Madras) Madras-17.

This book has become mo less a classic on the subje Kundalini Shakti. For stu of Tantra and Yoga practice, an invaluable companion. well-known, this book consi English translations of two krit texts: षठ्चक्र निरूपण पादुका पञ्चक of course the author's invaluable intr tion. The addition of the Sa texts themselves and the and monochrome plates add g ly to the value of the book.

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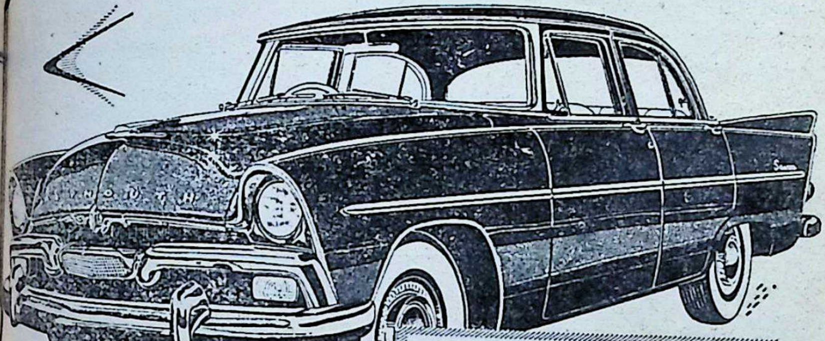

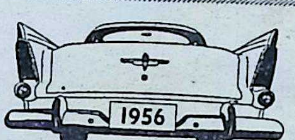

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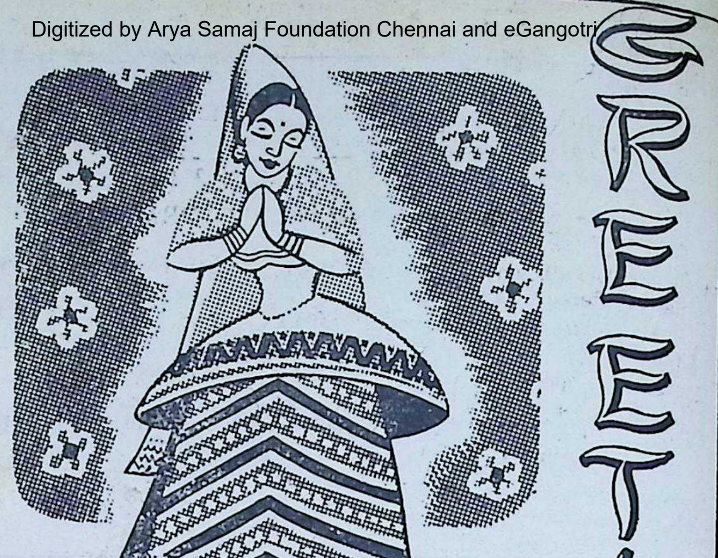

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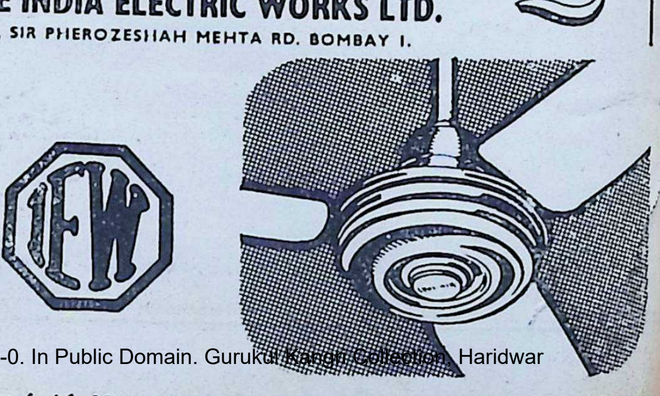

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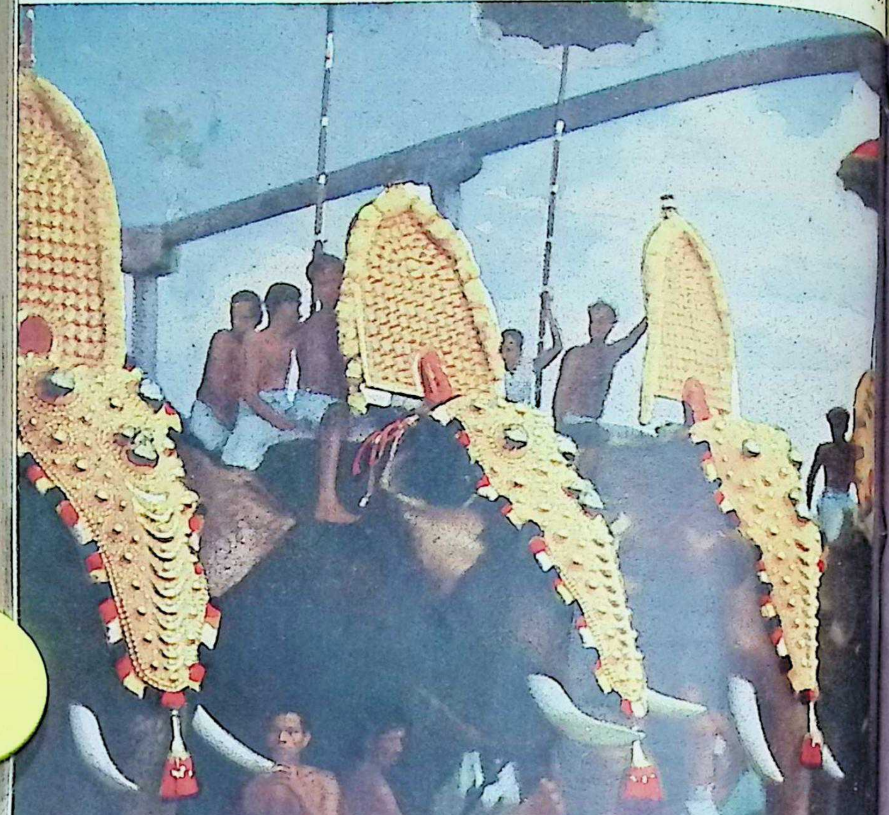

The magnificent Tuskers during a Temple procession at Tiruvilvamalai.

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Diwali Number, November 4, 1956

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Photographic Supplement: Diwali celebrations in different parts of India.

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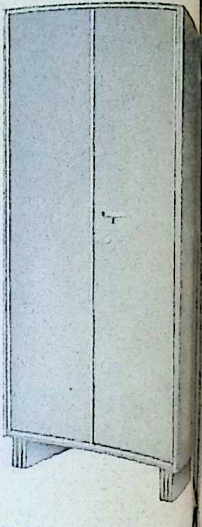

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let noble thoughts come to us from every side

—*Rigveda*, I–89–i

III, No. 7] [NOVEMBER 4, 1956

NEW YEAR PRAYER

स्वस्ति मात्रे उत पित्रे नो अस्तु
स्वस्ति गोभ्यो जगते पुरुषेभ्यः ।
विश्वं सुभूतं सुविदत्रं नो अस्तु
ज्योगेव दृशेम सूर्यम् ॥

Welfare be to our mother and father; welfare to the cows, to the world and to all men. May everybody belonging to us be happy and endowed with auspicious Knowledge. May we be seeing the sun for a long time.

—**Atharvaveda.**

Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 113

★ Commandeered For Hyderabad ★ Preparati
★ My Arrival In The Nizam's Court

Raj Bhavan, Luc
NOVEMBER 4, 1

MY YOUNG FRIEND,

AS this is a Diwali Special Number, I have decided to write to you a self-contained letter, rather than the second of the letters dealing with the Epic War of the Munshi Heights. I hope you will forgive me this break in continuity.

As you know, I was appointed the Agent-General of the Government of India to the Nizam's Court at Hyderabad in 1947, and relinquished office after the Police Action. I have now finished writing my memories of that period, styled THE END OF AN ERA (Hyderabad Memories—1948). Perhaps you would like to know how I was commandeered for that office.

It was about December 20th, 1947.

"Munshi! Will you go to Hyderabad?" asked Sardar Vallabhbhai Patel, then India's Deputy P Minister and Minister of St

We were having tea at that I was surprised, even a little t aback. "We have to sen Agent to Hyderabad unde Standstill Agreement", he ad

I could see that he inten to be taken seriously. The m was, of course, important. previous few months had bee tremely exciting. The co had not yet recovered from tremendous upheaval which followed the Partition; millio refugees were still unse many were still crossing the der; the integration of the S was not yet complete; Jun had not yet been integrated Kashmir was causing endles xiety. Hyderabad, as the S himself had said, was "a c in the belly of India".

Sardar Vallabhbhai Patel

November 29th, after exas-
g negotiations, a one year's
till Agreement between
and Hyderabad had been
d. The Sardar, in his state-
to the Constituent Assembly
at occasion, had expressed
ope that during that period
ay would be paved for per-
nt accession. Meanwhile the
n of Hyderabad, strengthen-
a new set of advisers, was
ined to maintain for him-
he status of an independent
eign which, according to
he had acquired when the
h left India on August 15,

dreds of families, frightened
e Razakars, a Muslim commu-
rganisation with terroristic
ncies, had sought refuge in the surrounding Indian provinces. The country felt that, by making the Standstill Agreement, the Government of India had lost its grip over Hyderabad affairs.

Gandhiji was unhappy about both men and events. New Delhi was a vast whispering-gallery, in which even the wildest rumour was readily believed.

I had been closely associated with the indomitable Sardar since the days of the Bardoli Satyagraha of 1928. He had then given a formidable power to Gandhiji's Civil Disobedience and shaken the foundations of the prestige which it had taken the British over a hundred years to build. I was an independent member of the Bombay Legislative Council at the time and I had been to Bardoli to see things for myself. What I saw there was the triumph of the Gandhian technique under the Sardar's leadership. I was also able to observe, in action, the superb gifts with which the Sardar was endowed and which have since changed the face of India and the course of her history. Not only had he strength and courage, but also the ability to organise and inspire. He had also a rare insight into the realities of the situation and a genius for getting others to do things in his way.

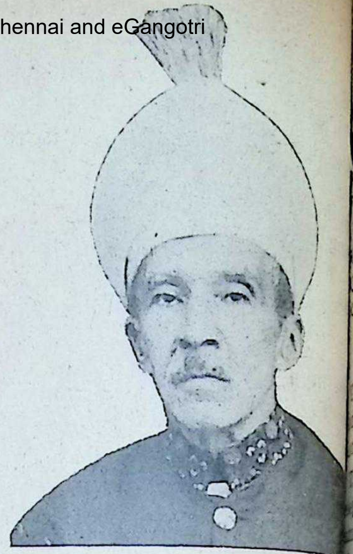
Since that time we had been drawn together more closely by mutual affection. He was the main source of my strength in 1937, when I was the Home Minister of Bombay. We were together in the Yervada Jail from 1940-41; and, when my health broke down there, he looked after me with an almost maternal care. Instinctively, we had grown to understand each other. To work under him had been always a privilege and a pleasure, for, above all, he was a wise and generous chief. He cheerfully suffered with the shortcomings of his friends and stood loyal to them in their difficulties and failures. Those who crossed him in any way, however, could look for help to Heaven alone!

So when he talked of Hyderabad, I immediately understood that he really wanted me to go. I did half-a-minute's quick thinking, for I was in no mood to take up a new assignment. The thought of tearing myself away from the Constituent Assembly, which occupied the whole of my time, was distressing. However, the Sardar wanted me to go, and I thought perhaps my duty lay in Hyderabad.

"I must first consult Bapu (Gandhiji)", I said. "And if I go, it will be as a member of the Constituent Assembly. I will accept no salary".

"Yes, consult Bapu"; came the reply.

That very evening I met Mahatma Gandhi. He knew my weaknesses well and understood that one of them was an inability to follow any man blindly.



The Nizam of Hyderabad

"Bapu", I used to tell him when I was reluctant to accept his advice, "you have a *satya* (truth)—it may be a big one—but I also have a *satya*, perhaps a small one. But let me follow it." And, in his greatness, he never grudge this liberty.

When I told him of the Sa proposal, Gandhiji not only proved of it, but did not allo the option of refusal. "It i merely a commission", he sai is your *dharma*."

"But", I protested, "the j difficult".

"I know", he said. "The j difficult. But you will no If such as you hesitate to u take this work, how are w make any progress?"

Bapu's confidence in me wa ways a source of strength. Y indefinable something seem pull me back as I thought o magnitude and complexity o Hyderabad problem.

Bapu read my mind: "Of c the Rizvi group will not like

"Of that I am sure", I re But that, he thought, s make no difference to my d also approved of my decision to take any salary.

seemed that an exciting future in front of me on the banks the Musi, where the Nizam was ying for high stakes and des- y was indulging in strange ks.

*

e next day, when I left for bay, I had not reached a deci-

e following day, when the hone rang, the Sardar's voice from Delhi: "When are you g to Hyderabad?"

I only came here yesterday", xplained, "and I am still rather ecided."

But you must go to Hyderabad hout delay", he said. "Why not e to Delhi tomorrow morning settle everything?" The Sar- had a way of saying things ch made hesitation look com- ely out of order. His talk, par- larly on the telephone, gene- y consisted of a few purpose- words, which would require a g commentary for the un- tiated.

The next day I arrived in Delhi went to the Sardar straight the airport. "Have you ally decided?" I asked.

What is there to decide", was retort. "You are to go to derabad as soon as possible. non will see you and fix up rything."

Are you sure the Nizam will ept me?" I asked. "It will be awkward if, after you have appointed me, you are obliged to cancel the appointment at his instance."

Kasim Rizvi

I knew that my presence in Hyderabad as India's Agent-General was not going to be hailed with joy.

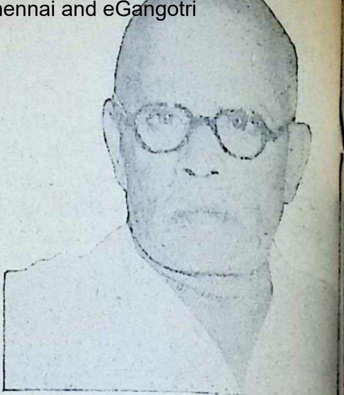
Ten years earlier, when I was the Home Minister of Bombay, I had declined to oblige the Nizam by taking action against the Arya Samajists who were halting at Sholapur on their way to Hyderabad to offer Satyagraha. It was no part of my duty to support the

Nizam against the long-suffering Hindus of his State in their struggle to secure their religious freedom. Again, in 1942, I had left the Congress to carry on a vigorous campaign for Akhand Hindustan, Undivided India, against the disruptive tactics of the Muslim League. My old friend, Jinnah, had then been furious with me, a fact of which the Nizam's Government was not likely to be ignorant.

The Sardar, however, was firm. When he said a thing, he meant it; once he was committed to a step, nothing could stop him from taking it.

Sure enough, the Nizam did not relish my appointment when it was announced on December 25th. He suggested to Lord Mountbatten that the Agent-General should confine himself to his specific duties as a trade agent and must not interfere with other matters. The States Ministry declined to accept that position, pointing out the relevant clauses of the Standstill Agreement. The functions of the Agent-General of India included the safeguarding of External Affairs, Defence and Communications, the control of which had been vested in the Government of India by the Agreement.

★



Sri V. P. Menon

Sri V. P. Menon, Secretary to the States Ministry, familiarly referred to in New Delhi as 'V.P.', together with the Additional Secretary, Sri C. C. Desai, discussed the details of my appointment with me the next day at 2, Wi Place, which I was then occu as a member of the Consti Assembly. Menon was by fa ablest of the highly placed servants of the Governme India at the time and was en in vigorously implementing Sardar's policy of integratin Indian States. He bore (with logies to Milton) on his

> "Atlantean shoulders
> The weight of multitu
> monarchies."

But, as I was to discover even V. P. Menon had only a idea of where I was to sta what I was to do in Hyder When I asked him where I w live, he answered, "Of cour the Bolarum Residency."

There were two Reside one in Hyderabad proper an other more than ten miles at Bolarum, a suburb of S derabad.

"What about my staff?"

"We shall be giving you officer. The others you mu for yourself in the Province

Lord Mountbatten

Any papers?"

The previous record is being d and will be forwarded to in a few days."

f one thing Menon was definite. had to reach Hyderabad by ary 5th, 1948.

Next day I called on Lord ntbatten. This dashing, gla- rous statesman had an inimi- le way of tendering compli- ents. He was kind enough to mark that the job was one for front-rank politician and he was d I had been selected. He also e me a short resume of the vious negotiations. He did not k that my mission would last more than three or four nths, by which time the Nizam uld have acceded. "Even now", said, "he is helpless". Kasim vi, the President of the Ittehad-l-Mussalmeen and the leader of its storm-trooper corps, was pledged to maintain Muslim supremacy in the Deccan and had overawed him. But Sir Walter Monckton was still there as the Constitutional Adviser of the Nizam. "We are partners in this venture", he said. "Once the Nizam leaves Hyderabad and comes, say, to Delhi, he will sign the Instrument of Accession. Then we can deal with Rizvi."

Before I left Lord Mountbatten, he told me of his friendship with Sir Walter Monckton. It dated, he said, from the time when the latter had been the legal adviser to the Prince of Wales, who, later, became the Duke of Windsor, and he himself, the Aide-de-Camp.

I knew Sir Walter by the great reputation he enjoyed as a lawyer. As a counsel he was most in demand by the solicitors of the Bombay High Court in appeals to the Privy Council. Some of the cases I had conducted in Bombay had been admirably handled by him in appeal to the Privy Council.

Then I called on Pandit Jawaharlal Nehru, our Prime Minister. He gave me an account of the activities of the State Congress. "Hyderabad is sure to accede", he said. "It cannot run away from India." His optimism was infectious. I too felt certain that I would return by the end of April with an Instrument of Accession in my pocket.

Before leaving for Bombay I again saw Gandhiji. "I want you to promise me that you will exercise your utmost skill in order to bring about a settlement," he said.

I gave the promise, but asked him how long the negotiations should continue. "Should they last interminably?", I asked.

He laughed. He guessed what was passing in my mind. "Shall we say for three or four months?"

"And if they fail, what then?"

"There will be no alternative but to bring things to an end *(to pachhi puru karej chhutako chhe)*" was his cryptic reply.

He then asked me to take Sudhir Ghosh with me. Knowing that he was one of his loyal adherents, I replied; "Certainly I will."

* * *

My appointment was well received in the country. It was a "proof of the importance", as a leading daily newspaper of New Delhi put it, "which the States Ministry attaches to the situation in Hyderabad State and the need for constant watchfulness." A good reputation in one camp is not necessarily a passport to a similar appreciation in the other. When, for instance, Dr. R. C. Majumdar informed a friend of his in Calcutta about my appointment, the latter observed, "I am sorry for the Nizam".

"Why?" asked Dr. Majumdar.

"The Nizam is finished", was the reply.

There was a flutter in Hyd bad. "Why does this Sha come here?" a Minister was rep ed to have asked of one of colleagues. Kasim Rizvi, the P sident of the Ittehad-ul-Mus meen, was furious.

Needless to say, my friends Bombay were jubilant, and g several parties to congratulate Few of them, however, real the weight of the burden tha was about to shoulder. Recall Baldwin's words I simply rep to the various speeches wish me success. "Don't give me y congratulations; I want your p yers."

Selecting my staff was like snaring of fugitive birds. U mately, the Madras Chief Mi ter, Sri O. P. Ramaswamy R diar, gave me M. T. Raju of Indian Civil Service, his Dire of Industries, now Home Se tary, Andhra. Orissa gave Raghupati, a fresh officer of Indian Administrative Serv who had been in the army at S cunderabad and whom I alre knew well.

I also met an endless success of people. In Bombay I talked Swami Ramanand Tirth, and M kote, one of the leaders of the C gress organisation of the St Pingle Venkatarama Reddy, Deputy Prime Minister of Nizam's Government, an old c league of mine when I was Chairman of the Bombay Life surance Company, also told few things. At Madras I met N. Gupta, the Finance Secretary the State, who knew the situ- ion well. Soon I had gathered fficient information to convince e that I was in for stormy time.

*

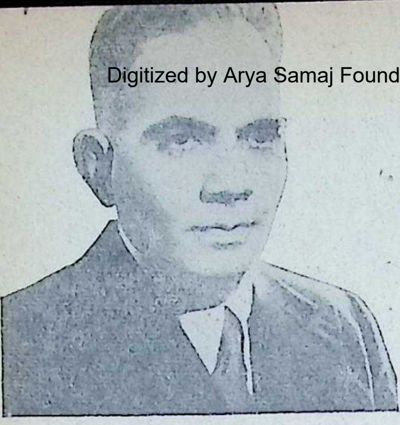
By the beginning of the year s, Sudhir Ghosh and an officer the States Ministry were al- dy in Hyderabad. The Nizam's vernment had no intention of viding any accommodation for Sudhir, however, shifted to e Hyderabad Residency. Trouble rted at once. Mir Laik Ali, the ime Minister of Hyderabad who d once been a client of mine, manded of the Sardar that Su- ir should go out of the Residency t once.

Telegrams were also exchanged tween Lord Mountbatten and e Nizam. The former wanted t I should be allowed to occupy e Bolarum Residency—now shtrapati Nilayam—until Janu- y 15th when I could move into Deccan House", belonging to the overnment of India, which was ing to be vacated by that date y the General Officer Command- g the Indian troops stationed at ecunderabad. The Nizam declin- d to allot either the Hyderabad the Bolarum Residency for my e even for a few days. It was ainst the settlement; it was un- nstitutional. The Agent-Gene- l would be taken as having the tus of the British Resident. He suggested that I should be Laik Ali's guest for the eleven days; otherwise, he urged, at the very outset "our new and happy relations" would be embittered.

Endless messages were exchanged on the telephone between Delhi, Bombay and Hyderabad. There was an uproar in Hyderabad. How dare India's Agent occupy the Residency? Demonstrations followed. "I will not permit even the winds of the Indian Union to blow towards the State of Hyderabad", roared Kasim Rizvi at one meeting. "If Munshi occupies the Residency, he will not only be resisted but the bricks of the building will be thrown into the river Musi," he continued. The meeting ended with the cry of "May Independent Hyderabad live long!" In the eyes of the Ittehad, the Agent-General was a foreign enemy.

This discussion was scarcely conducive to enhance the dignity of the office I held. With the consent of Delhi, therefore, I instructed my officers in Hyderabad to invite the leading citizens of the City to an At Home at the Hyderabad Residency on January 5th and Mir Laik Ali and his colleagues to a dinner party on the evening of the same day.

Laik Ali was in great distress. He begged me on the phone to avoid all complications by agreeing to be his guest. I declined. This was not a personal matter, I said. In the end, the Nizam was



Mir Laik Ali

graciously pleased, as a personal favour to Lord Mountbatten, to permit India's Agent-General to occupy the Bolarum Residency for eleven days from January 5th to 15th, but for these eleven days only.

When this matter was settled, Laik Ali pressed me to cancel both the party and the dinner. I replied that the invitations had already been sent and could not be cancelled. Ultimately, we came to a friendly settlement. Both the At Home and the dinner were to be held at the Bolarum Residency where I was to stay, but the dinner, which I was to have given to the ministers of the Nizam, was to become Laik Ali's welcome dinner to me!

*

Raghupati joined me on or about the 3rd of January. On the 4th, a tall, stiff young military officer came to me at 10-30 p.m. to report that he was under orders to be my A.D.C. I could see his ill-conceal disgust at being an A.D.C to dhoti-clad, bespectacled, sma sized Agent-General. He bega the conversation by saying th he would like me to let him go; h had the chance of being an A.D. to the Governor of Bombay. A any rate, if he came with me, ought to promise him, he said, higher salary and rank.

At that late hour, when I w worried about what was going t happen to us the next day, th young man's attitude was mo than I could suffer in silence. am going to Hyderabad, and yo are being sent from Delhi, *both* *duty*. You can do as you lik Drop out if you want to," shouted and walked out of th room.

Next morning, the young ma joined me at the aerodrome. Tw days later, he was bundled o Luckily in Raghupati I had a loy and brave man on whom I cou rely. But he was at that tim passing through an emotion crisis of his own and had to b treated carefully. God alone kn how I was going to piece togeth these ill-assorted men into an o ganic office.

*

On the morning of January we flew to Hyderabad in a cha tered plane flying the Natio Flag. A huge crowd, consist mostly of Hindus, gave us hearty welcome at the Hakimp Aerodrome with tumultuous cr of 'Gandhiji-ki-Jai'. The peo f Hyderabad had been completely overawed by the Ittehad and had come to feel that the Standstill Agreement had thrown them to the wolves. The appointment of the new Agent-General, however, had some heartening effect. In fact, after my appointment had een announced, a large number f Hindus who had fled, returned o Secunderabad.

There were Indian troops at the irport, and I had my first experience of taking a salute. I do not emember how I responded; may e, I was a little clumsy. At the equest of the officers, I also said few words by paying tribute to ur soldiers in Kashmir. That peech gave one more provocation o the ruling clique and the Ittead.

In the Bolarum Residency, I unurled the National Flag by the ide of the Nizam's. I then met he guests at the At Home. The fficials and the pro-Ittehad leaders, however, were conspicuous by their absence.

A Press Conference followed. The representatives of the Ittehad Press were insolent and tried to bait me. One of the questions which was asked in a very offensive tone was "I hope you are going to address Ala Hazrat as 'Your Majesty'." The Ittehad claimed that as the Nizam had become independent; he should be addressed by that title. "I will address him exactly as my Government does in its communications," I said.

The dinner party, originally intended to be mine to Laik Ali but now became Laik Ali's to me, went off very well. Laik Ali made a pleasant speech of welcome. I replied by saying how happy I was to be in their midst and referred to a historical novel of mine, the action of which was placed in an ancient town near Hyderabad. I made the reference in all innocence; but it was considered an affront; I had referred to a Hindu kingdom!

The Nizam, his cabinet and the Ittehad had decided to treat Hyderabad as independent by ignoring the arrival of India's Agent-General. I wondered whether they had really succeeded in doing so.

Yours sincerely,

K. M. Munshi

The end of all knowledge must be the building up of the character.

—Mahatma Gandhi

Hinduism is the name which has now been given to our system but its real name has always been Sanatana Dharma, the Immutable, Universal and Eternal Law . . . . .

SANATANA DHARMA

●

H. H. Late Chandrasekhara Bharati of Sringeri

●

A EUROPEAN gentleman, Mr. A., once came to see His Holiness. He seemed to have studied some popular books on the Vedanta philosophy and felt attracted by its teachings. He asked:

A.: Swamiji, may I know if you are prepared to take converts to your religion? Personally I find much worth in it and I have known very many friends who so love your philosophy and religion that they would like to call themselves Hindus, if that were possible.

H.H.: The Hindu system of philosophy and religion is bound to attract all thinking minds, but we do not take in converts.

A.: If you think that your system is an invaluable one and is bound to be useful to all mankind, does it not follow that you must be prepared to take in converts?

H.H.: Not necessarily. Conversion is possible or necessary only when the person who desires to a convert does not already bel to the religion to which he desi to be converted.

A.: How is that? Do you me to say that no formal convers is necessary as those who de to be Hindus are already Hin by virtue of that desire itself?

H.H.: No. I mean that all a Hindus irrespective of their d sire to be called Hindus.

A.: How can that be?

H.H.: Hinduism is the na which has now been given to o system but, its real name has a ways been Sanatana Dharma or t Eternal Law. It does not d from a particular point of time o begin from a particular found Being eternal, it is also univers It knows no territorial jurisdi tion. All beings born and to b born belong to it. They cann escape this law, whether they co cede its binding force or not. T eternal truth that fire burns does not depend for its validity upon our allegiance to it. If we accept that truth, so much the better for us. If we do not, so much the worse for us. In either case, the law is there, immutable, universal and eternal. Such is our Sanatana Dharma.

A.: If then the Hindu Sastras are to be taken as the guide for all humanity and if all persons born are in your view born in your religion, how do you account for the prevalence of other faiths?

H.H.: It is their fault that they do not recognise that they are but aspects of the Sanatana Dharma. The highest teachings of any other religion do find a place in our religion and are but a phase of the ordinary law laid down there.

A.: Don't you think, Swamiji, that your claim will sound somewhat over-high and that the others may not be disposed to concede it?

H.H.: The disposition of others to concede the claim of Hinduism is quite beside the point, for the intrinsic worth of anything is always there whether one recognises it or not. As for the claim being high, I desire to point out to you that I cannot possibly put it lower.

[From *Dialogues with the Guru*, by R. Krishnaswami Aiyar, published by Chetana Ltd., Rampart Row, Bombay-1]

Diwali Greetings

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........There is something infinitely higher than intellect that rules us and even the sceptics.....A merely intellectual conception of the things of life is not enough........

WHY PRAY?

Mahatma Gandhi

DR. FABRI, a follower of Buddha, called on Gandhiji at Abbottabad, and enquired:

"Could the Divine Mind be changed by prayer? Could one find it out by prayer?"

"It is a difficult thing to explain fully what I do when I pray," said Gandhiji. "But I must try to answer your question. The Divine Mind is unchangeable, but that Divinity is in every one and everything—animate and inanimate. The meaning of prayer is that I want to evoke that divinity within me. Now I may have that intellectual conviction, but not a living touch. And so when I pray for Swaraj or Independence for India I pray or wish for adequate power to gain that Swaraj or to make largest contribution I can tow winning it, and I maintain th can get that po in answer to p yer."

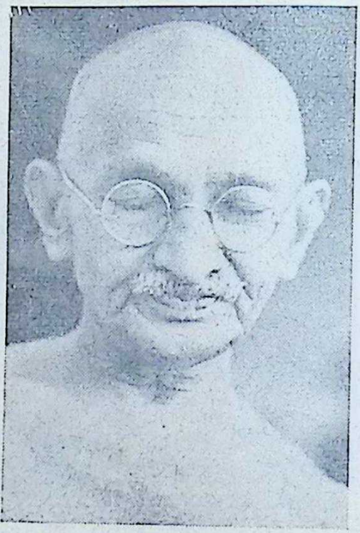


Photo: D. R. D. Wadia

"Then you not justified in c ling it prayer; pray means to or demand," s Dr. Fabri.

"Yes, indeed. Y may say I beg it myself, .of Higher self, t Real self wit which I have n yet achieved co plete identificati You may, therefo describe it as a co tinual longing lose oneself in t Divinity which comprises all."

"What about the people w cannot pray?" asked Dr. Fabri.

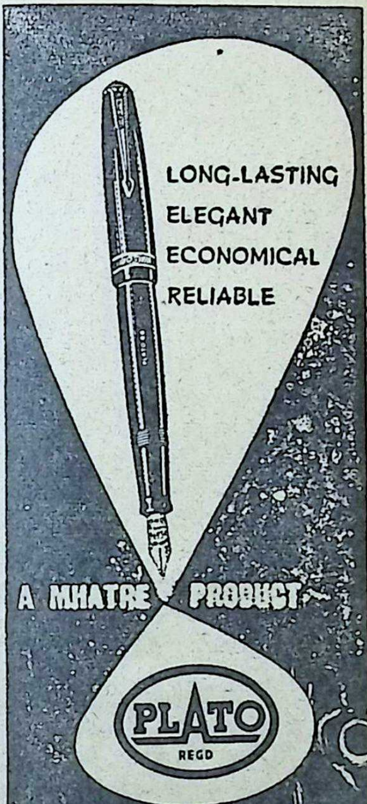
"Be humble," said Gandhiji, would say to them, and do n mit even the real Buddha by ur own conception of Buddha. e could not have ruled the lives millions of men that he did d does today if he was not hum- e enough to pray. There is mething infinitely higher than tellect that rules us and even the eptics. Their scepticism and phi- sophy does not help them in cri- l periods of their lives. They ed something better, something tside them that can sustain em. And so if someone puts a nundrum before me, I say to n, "You are not going to know e meaning of God or prayers un- ss you reduce yourself to a pher. You must be humble ough to see that in spite of your eatness and gigantic intellect u are but a speck in the uni- erse. A merely intellectual con- ption of the things of life is not ough. It is the spiritual con- ption which eludes the intellect, d which alone can give one satis- ction.

"Even moneyed men have cri- ical periods in their lives. Though they are surrounded by everything that money can buy and affection can give, they find themselves at certain moments in their lives utterly distracted. It is in these moments that we have a glimpse of God, a vision of Him who is guiding every one of our steps in life. It is prayer."

"You mean what we might call a true religious experience which is stronger than intellectual conception," said Dr. Fabri. "Twice in life I had that experience, but I have since lost it. But I now find great comfort in one or two sayings of Buddha: 'Selfishness is the cause of sorrow,' and 'Remember, monks, everything is fleeting.' To think of these takes almost the place of belief."

"That is prayer," repeated Gandhiji with an insistence that could not but have gone home.

[From *Harijan*, 19-8-'39 Courtesy: *Navajivan Trust*]



Greater Son of a G

Rashtrapa Rajendr

Sri Jawaharlal Nehr our Prime Minister, w be 67 years young on t 14th of this month. Und his leadership, India h attained a pre-emine position in the counse of the world.

At the Wardha Sessio of the A.-I.C.C. in 194 Mahatma Gandhi de clared: "When I a gone, he (Nehru) w speak my language The Mahatma's prophe

TO speak about Jawahar Nehru is to recite the histo of India during the last thir years and more. That is something which can be recorded onl in thousands of pages. It is, therefore, very difficult to do justice t such a subject in the short spa of a few minutes. Yet, when o thinks of it, one feels that Pand Jawaharlal Nehru is the great so of a great father.

Pandit Motilal Nehru was gre in many ways in his own day He was great as a lawyer a great as a patriot. When the call the country came, he gave u everything and joined the gre movement which Mahatma Ga

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n of a Great Father

Rajendra Prasad

has been amply fulfilled by Sri Nehru's foreign policy, which, even his worst critics admit, has warded off a shooting war twice in recent years when the world was on the brink.

On the occasion of his 67th birthday, the Indian people — indeed, all lovers of peace and democracy the world over —will wish him many more returns of the day.

hi had started. So long as he was there, he was great as a leader of the Congress. But, he was really great in giving us a greater son. Pandit Motilal Nehru knew that he was giving the country a son who would prove to be greater than himself.

When, at the time of the Lahore Congress, Jawaharlal Nehru was going to preside, Motilal Nehru who had been President of the previous session, had to make over charge to him. While doing so, he recited a Persian couplet which said "What the father fails to accomplish, the son achieves." With these words, he handed over charge of the Congress to his son.

This prophecy came true, because some years after that, Pandit Jawaharlal Nehru succeeded in his great effort, which had been continuing for half a century, for the attainment of complete freedom.

During this period of struggle, Jawaharlal has played not only a leading, but also a determining part at almost every period of crisis and whenever big and great decisions had to be taken by the Congress. When, ultimately, we did succeed in getting independence, he was placed at the helm of affairs as the first Prime Minister of India.

Since then, you have all known how heroically he has been fighting against all the numerous difficulties which have come in the wake of our independence. There is no department of Government with which he is not familiar. There is no big decision taken by any Ministry at the Centre in which his hand is not to be seen. Hardly any big decision, I may say, is taken by any Government in the country in which his influence has not been working, if not openly, at any rate in a way which is known to those who have to take those decisions.

He has been carrying such a heavy burden all these years that sometimes one wonders how it is possible for him to do it. God has given him good health with the agility and the resilience of a youth of twenty-five, even at three score years. You see him moving about amongst the masses with the same freedom as amongst the greatest figures of the world in international gatherings. His speeches and writings speak highly of what he is thinking and feeling and of what he is dreaming.

It is difficult to recount all the services that he has rendered. You are all familiar with the many things with which he has been associated. I am sure I am not exaggerating when I say that when the time comes for writing the history of the period, his name will occupy a place and space which will be second, if even second, only to that of Mahatma Gandhi. That is a position of which any person can well be proud. It was not without reason that Mahatma Gandhi named him as his successor. He could see the greatness in Nehru. He could see that if the work left unaccomplished by himself was to be accomplished, the mantle must fall on Jawaharlal.

He has established for himself the reputation of being one of the greatest statesmen of the world. In international affairs, he has raised the status of this new and young country to a position which perhaps other countries would have taken years and years to reach. His reputation has been built up, not by taking to opportunism, not by advocating things which please everybody, but by sticking to a path and a programme which he has chalked out for this country in his own mind. The programme is, from all points of view, the best that the coun can adopt.

We have just attained pow which may enable us to make ou selves prosperous and happy. W have not yet succeeded in makin the country prosperous and happ as we would wish it to be. Th period requires great constructi ability and leadership of a ver high kind. In Jawaharlal Nehr we have got that constructive ability and that great quality of leadership. In him we find the obvious selflessness which conquer all opposition. Everybody feels th when he says a thing, it cannot b anything but what he feels to b the best. There are many peopl in this country who are prepare to subordinate their own opinion to his because of his sincerity an his great experience. Since he i a leader in the best sense of th term, we know that there are millions of our countrymen who ar willing not only to follow him bu to make any sacrifice which they may be called upon to make in th cause of the country. Pandit Jawaharlal led us during the perio of struggle and now he is leadin us during the period of reconstruction. Let us all hope and pray that God will give him health strength and long life to accomplish the great task with the sam success as he has achieved in th previous task, namely, winnin independence for India.

[From *Speeches of President Rajend Prasad; Courtesy:* Publications Division, Government of India]

The signpost is not the destination......

KERNEL OF RELIGION

S. Radhakrishnan

THE essential religious experience is not a matter of belief in a set of propositions but is a movement of the whole self to the daily challenge of actual human relations.

The truth which is the kernel of every religion is one and the same; doctrines, however, differ considerably since they are the applications of the truth to the human situation.... All are necessarily inadequate and if taken too literally lead to error. Every formula, every attempt to enclose reality within words and concepts, which is true within limits and is adapted to the time and occasion, will serve as a support of contemplation, an aid toward the understanding of that which can be enclosed in no formula, symbol or doctrine. The doctrines are not irresponsible. We cannot think as we like. Nor are they unnecessary. The language in which the truth is expressed consists of many dialects adapted to the needs of the different peoples....

Rites, ceremonies, systems and dogmas lead beyond themselves to a region of utter clarity and so have only relative truth. They are valid so long as they are assigned their proper place. They are not to be mistaken for absolute truth. They are used to communicate the shadow of what has been realized. Every word, every concept is a pointer which points beyond itself. The sign should not be mistaken for the thing signified. The signpost is not the destination.

[From his McGill University Lectures]

Born in an age of spiritual restlessness like ours, Buddha didnot question the validity of essential Hindu doctrines of Dharma Karma and Samsara . . . . .

Significance of Buddha's Philosophy

●

C. P. Ramaswami Aiyar

●

Dr. C. P. R. Aiyar

THE life and teachings of the Lord Buddha have a special significance in relation to the solving of present-day problems. Recent scientific advances and material progress resulting from the vast widening of the horizons of knowledge have not produced in us a sense of confidence about the future. Indeed, Harold Laski, one of the most unconventional thinkers of the recent past, asserted, "I do not think anyone can examine with care our contemporary situation without being constantly reminded that we again require some faith that will revitalise the human mind".

In so saying, he, in effect, assumed that our scheme of values has broken down and that we are living in an era of frustration. This frustration at present assumes various unlooked-for shapes. Superstition of various types, the worship of temporary idols which are cast down soon after erection, psycho-analysis and psychotherapy as substitutes for the old forms of magic, alternate with the creed of Lenin whose thesis was that there is no hope for the salvation of humanity in a society where the exploited are to look for redemption to the exploiters, and the Communist doctrine of Inevitable Struggle is ultimately based on the belief that our Heaven must be built upon the earth.

In spite of all these endeavours, we are in the midst of cold wars and atomic demonstrations and are nowhere near laying the foundations for a heaven upon earth. Men's minds are perplexed and they are on the quest for something to bring them peace and certainty. At this juncture, there are few doctrines and few philosophies that are so calculated to restore our mental poise as those associated with the name of Lord Buddha.

Buddha preached what he always called the Middle Path; averring, in his own language, that by avoiding "the two extremes of a life given to pleasure and a life given to mortification, we shall attain insight." His was a message of tolerance and catholicity, and on one occasion when he had accepted the hospitality of Amba Pali, a courtesan, he exclaimed: "I have preached the truth without making any distinction between exoteric and esoteric doctrines. In respect of the truth, the Tathagata has no such thing as a closed fist which keeps some things back." Again when asked to leave some message to be cherished by his disciples after his demise, Lord Buddha emphasised that he was only a path-finder and that the community or Sangha should not be dependent upon him but that the members must find out a path for themselves of self-reliance and self-analysis.

The teachings of the Buddha were essentially practical and pragmatic. He insisted on the wise man "making straight his trembling and unsteady thought which is difficult to guard and difficult to hold back."

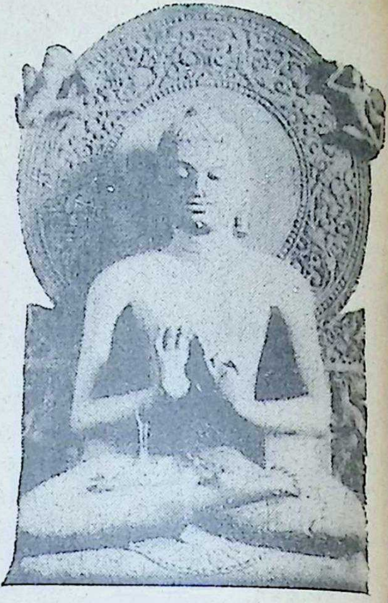
Above all, the Lord Buddha objected to every attempt to idolize him and one of the main lessons that he preached to his chief disciple, Ananda, was, "You yourself must make all the efforts. The Tathagatas are only preachers."

Born in an age of spiritual restlessness like ours, he did not question the validity of the essential Hindu doctrines of Dharma, Karma and Samsara. He practised many disciplines, overcame many temptations and wrestled hard with the problems of existence before he arrived at the basic revelation which he outlined and ceaselessly promulgated.

In essence, he insisted on the Middle Path, and on universal benevolence and the unflinchingly ethical life. He discouraged metaphysical discussions and questions relating to the origin and end of the Universe and speculations pertaining to other worlds. He held that interest in the super-natural is apt to divert attention from ethical values. It is not true that he does not affirm the validity of religious experience. In the language of Anguttara Sutta, he says that "to dwell in Dharma is to dwell in Brahman".

He insisted on the importance of individual effort and rejected the thought of a personal God as a Being interfering with the processes of Nature. Many controversialists have described the Lord Buddha as a narrow-minded agnostic, but he himself dealt with the matter is his Kosambi discourse. He plucked a few leaves from some *simsapa* trees and pointed out that what he held in his hand was only a small fraction of the leaves in the forest. "The whole of what I have learnt I have not told, and deliberately I have not told what does not conduce to progress, holiness and truth." In other words, Buddha was not a theorist and he was at pains to describe a way, a method of spiritual development and not a set of doctrines.

One of his disciples, Malunkhyaputra, was troubled by metaphysical doubts relating to the Gods and their attributes and their relation to human affairs. Buddha answered him by a parable: "Supposing a person is suffering from a poisoned arrow that has entered his body, and supposing that a doctor wishes to treat him. Will the sufferer decline to have the arrow drawn out until the doctor explains to him who shot the arrow, what caste he belonged to and to what family and whether he was tall or short? Likewise in this life, all that you need to know is the existence of suffering, the origin of suffering, the cessation of suffering and the way to such cessation."



Buddha: Sarnath

Buddha never doubted the existence of moral order, and he insisted on the testing of all opinion by the standard of reason and on the breaking down of barriers that constitute separate existence. The Nirvana postulated by Buddha was not extinction but the unconditioned life of the spirit. He continuously reiterated that all-embracing

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love and kindness were the chief means of reaching perfection by eliminating the lower qualities and suppressing evil passions.

Although Hindu seers before and after Buddha fully realised the efficacy of the virtues of universal benevolence, and although as the Sukla Yajur Veda declares, मित्रस्य अहं चक्षुषा सर्वाणि भूतानि समीक्षे "I view all beings with the eyes of a friend," yet the ancient Yoga system was essentially personal in character and outlook, and depended on चित्तवृत्तिनिरोध: the discipline of one's own mind-processes so as to achieve one-pointedness. On the other hand, the Bodhisattvas are in Buddhist philosophy those beings that having attained perfection have come back deliberately to the Earth to help suffering humanity by their example and precept.

Buddha's influence was exercised directly against the excrescence of the caste system and in truth, he was the earliest protagonist of the dignity and integrity of mankind. As the Brahmana vaggo chapter of the *Dhammapada* declares, "Not by matted hair, not by lineage, not by caste does one become a Brahmana. He is a Brahman in whom there are truth and righteousness and who does not hurt by body, speech or mind."

It was the peculiar good fortune of Buddha that one of his eminent followers, the Emperor Asoka, has embodied in his Rock-Edicts the substance of the Buddha's original teachings *before they were transformed by followers who forgot and even perverted his pristine teachings*. Thus for instance, one of the Rock-Edicts asserts, समवाय एव साधु: किमिति अन्यमनसो धर्मं शृणुयुश्च शुश्रुषेरंश्च namely, "concord of religions is the ultimate good. Why? Because if they exist side by side, one who belongs to one religion can be benefited by another." Asoka's openly-admitted remorse of the conquest of Kalinga and his realisation that victory by violence is really defeat, and his treatment of border-people and his humanitarian activities are the fullest exemplifications of the efficacy and practicality of the Buddha's teachings.

It has been truly said by Sir Edwin Arnold of the Lord Buddha that history records nothing, no single act or word which mars the perfect purity and tenderness of this Indian teacher who united the truest princely qualities with the intellect of a sage, and the passionate devotion of a martyr.

The following verses from Arnold's *Light of Asia* furnish an adequate summary of Buddha's sermons:

"Nought from the helpless gods by gift and hymn,
Nor bribe with blood, nor feed with fruits and cakes;
Within yourselves deliverance must be sought;
Each man his prison makes.

"Before beginning, and without an end,
As space eternal and as surety sure,
Is fixed a Power divine which moves to good,
Only its laws endure.

"Such is the Law which moves to righteousness,
Which none at last can turn aside or stay;
The heart of it is Love, the end of it
Is peace and Consummation sweet. Obey."

We shall do well to remember the life and teachings of one whom even an unfriendly critic like Barthelemy St. Hilaire thus described, "He was the model of all the virtues which he preached. H heroism equalled his convictio his abnegation, his charity and h sweetness were never interrupte for a single instant." His direc and practical gospel was one o unlimited benevolence and unremitting readiness to sacrifice one' self for the benefit of the world.

In such a message was implic that sense of the universal an that tolerance which are thus expressed by a Chinese sage: "Th difference between a Buddhist an another lies in this: that the former knows he is a Buddhist, th latter does not know that he i also a Buddhist."

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Democracy is a growing, dynamic concept. It has no meaning without social and economic democracy as well. That is why the trend towards a socialistic pattern of society......

Concept of Democracy

●

R. R. Diwakar

●

THE concept of democracy is as old as human organisations. Two types of political cum social organisation are found even among the earliest of the tribes, also among the aborigines who continue to live in primitive conditions. These types can broadly be designated as monarchical and democratic. It is difficult to say as to why these two different types came into being. They are found almost side by side even in the same region, and no historical or rational explanation can be given as to the cause of their coming into existence. They are like the patriarchical and matriarchical systems of family life, which also cannot be easily explained from the point of view of their origin.

Sri R. R. Diwakar

It is obvious that we cannot claim that democracy is a gift of modern civilization. The elaboration of it and the evolution of its various forms may be attributed to recent times, but neither the essence nor the main structure can be said to have been discovered by modern man.

Democracy itself was of two different types as found in history of ancient times: one was oligarchical or aristocratic and the other republican. In the former, democracy extended only to some families or classes in the body politic. The masses were treated as having no political significance and their will was of no consequence. Most of the democracies and republics that we find in Greece and Rome as well as in ancient India were of this type. The "plebs" or "plebians" or the masses in those respective countries or regions had no vote and their wishes were entirely ignored.

Even as early as 700 B.C., India had both monarchical and democratic systems of government prevailing almost side by side in Northern India. For instance, while there was monarchy in Mithila, there was democracy at Vaishali in the neighbourhood. We have a somewhat detailed description of the republican confederacy of the Vijjis to which the Lichhavi clan of Vaishali belonged. Among the Lichhavis, there were seven thousand and odd families from whom alone "Rajas" were elected. Chanakya has characterised them as people living only by the name of Rajas (*Raja-shabdopa-jeevinah*). It seems that others living in the region had no political status. Later however, the democratic system of government as such seems to have disappeared from India and the monarchical system prevailed throughout. The king however, was rarely an absolute monarch though in some cases he assumed dictatorial powers. He was always controlled by his ministers and by what is called Rajdh But one institution which ca called democratic seems to been continuously in oper throughout the ages in India, that is the Panchayat system village government. This m that democracy has survived India through all its vicissit only at the village level.

Modern democracy may be to have been born in 1776 w North America drew up her publican constitution after thr ing off the yoke of Britain declaring herself independent. the inspiration and the ideolog modern democracy was prov by the Encyclopaedists[*] who w responsible for the French Rev tion which shook Europe in 1 Liberty, equality, and frater were the slogans of French mocracy.

Today there are various ty of democracy prevailing in modern countries of the W Four of them can be named typical, namely, the French R public, the American Republic, British parliamentary system. the Swiss system of governm Each of them has certain pe liar characteristics that mark th off from the other. But one n not go into the details about t matter here. The extreme f of democracy is to be seen in so of the Swiss cantons where whole adult male populat meets for days and passes legi tion for the whole canton.

However, one has to be cautious
ut the authoritarian or fascist
tem which declares to the world
t it is also democratic. It should
clearly remembered that autho-
rian rule and democracy are
es apart. The fact that autho-
rianism wishes to sail under
name of democracy only shows
anxiety to pay lip homage to
ocracy and escape being cri-
ed for its being fascist.

dia has emerged as a repub-
since 1950. It has tried to in-
orate in its Constitution all
best but suitable elements in
democracies of the world, as
tice Warren of U.S.A. recently
erved. It is today the biggest
r democratic republic, the num-
of its voters being 18 crores,
is, about 20 millions more
n the whole population of the
ted States of America. So far,
as built up during a brief per-
of six years, traditions of real
ocracy with freedom of vote,
dom of speech, freedom of as-
iation, and so on, which are
basic foundations of real de-
cracy.

The meaning of the concept of
ocracy is very simple. Equa-
of all individuals constituting
body politic, before the law
under the Constitution, is the
ndational principle of a demo-
acy. It follows that all have
ual political rights. It is neces-
ry to realise that democracy
oks upon the collective will of
the people as the supreme authority. Democracy seeks to manage and conduct an organised society of human beings with their consent and to the advantage of every one of them.

As early as the 6th century B.C. Buddha, while speaking to his disciple Ananda about the Lichhavis, enunciated certain principles which would, in his opinion, perpetuate a democracy. He laid down that the assembly (meaning the democratically elected body) should meet often, discuss every matter threadbare, take decisions in unison, and carry out only the decisions taken by the assembly and not any other. It is clear that the essence of democracy is the carrying out of the combined will of individuals forming a body politic.

It is necessary to see as to what are the conditions of success for a democracy under modern conditions. As soon as a body politic comes into existence, it is necessary to see that all those who constitute such an organisation have joined together out of free will to conduct their own political and other affairs. This presumes that every one in such a democracy has realized that his own interests lie in casting his lot with that of other members. There might be seeming conflicts here and there, but by and large, ultimately the individual's interests and those of the society to which he belongs, have to coincide. If there is a question of sacrifice of interests, it is the individual's interests that must suffer rather than those of the whole of society. The individual has to be ready, if necessary, to sacrifice himself at the altar of the collective interest of society.

Now if the collective will of the people is to have supreme sway, some method has to be found to ascertain that will. It is obvious that it can be ascertained only by an orderly, free and systematic discussion. This presupposes eschewing violence and force and a determination to do everything by peaceful means. If the body politic concerned is too big, as it often is, to meet together and discuss with effect, it has to take recourse to the system of suitable representation. It is also a patent fact that there is no possibility of unanimity of opinion on all matters of discussion. There are bound to be differences of opinion. It follows that after due discussion, the decision has to be arrived at by a majority vote.

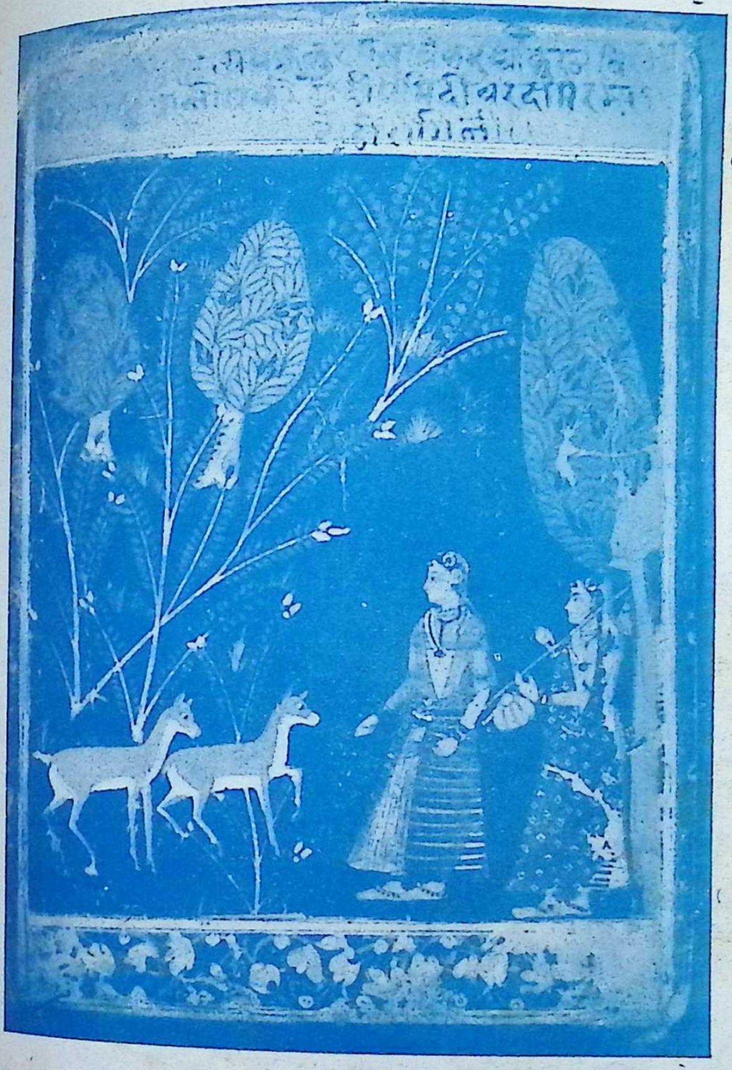
In some important and fundamental issues, such as those of change in Constitution, the majority required may be two-thirds or even three-fourths. It is necessary that the minority should bow to the will of majority and be satisfied with freedom and opportunity to convert itself into a majority by all possible persuasive and peaceful means. Hence the great importance of the fundamental rights of freedom expression and association i democracy. In fact, the degre such freedom is the very mea of democracy.

The concept of democracy h ever, is dynamic and is growi It is no longer restricted only the political field. It is found experience that political democr has not much meaning with social and economic democracy well. Equality in social status well as near equality in econo means are now the targets of ev democracy. That is why the tr is towards a socialistic pattern society rather than a mere politi democracy. In fact, even to ha real democracy in the politic field, there must be democracy social and economic affairs. Oth wise, it is a race between unequ The handicaps have to be remov to the extent that is possible. least there should be no man-ma handicaps in the way of equal

The concept of democracy, ther fore, means and includes a reali tion of the equality of all in t body politic, in all fields, politic social and economic. Class or ca or sex privileges, whether eco mic or social, have no place in real democracy. Political dem cracy is only the first step. should lead to democracy all ov That is the wider vision of dem cracy that must inspire our n generation so that in course time it may be established amon us.

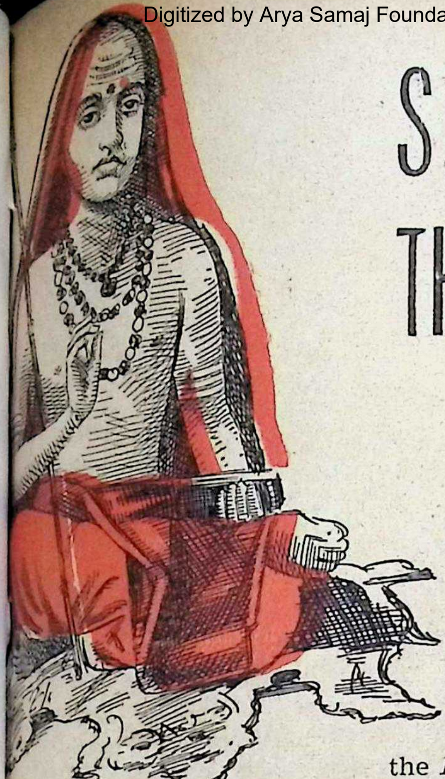
Supplement to Bhavan's Journal Nov. 4, 1956

उन्निद्र पङ्केरुह चारु नेत्रा
कुरङ्गनाभिं दधती करेण।
संपश्यन्ती विपिनेच स्वकान्तं
तोडीयमिन्दीवर दाम रम्या।।



Ragini Todi (Malwa School, c. 1680 A.D.): Author's Collection.

(See article on page 45)



SHANKARA THE REFORMER

Sardar K. M. Panikkar

IT was Shankara—the protagonist of Advaita—who prevented this barren ritualism om becoming a national religion d provided Hinduism with a rpus of philosophic doctrines, hich has endured so long.

Shankara is generally placed in e eighth century. Born of a mbudri family on the west coast f South India at Kaladi in the esent State of Travancore-chin, Shankara came to northern dia after his education and prounded in different places his ctrine of Advaita Vedanta which he traced to ancient Upanishadic teachings, especially to Badarayana's *Brahma-sutras*. He buttressed his views further by a commentary on the *Bhagavad-Gita,* extracting from its teachings the essence of his Advaita. Armed with a philosophy which claimed to be in the true tradition of Upanishadic teaching and a body of religious beliefs which gave a higher vision of religious reality, Shankara met the scholastic teachers of the age, both the doctors of Mimamsa and the *acharyas* of Buddhism.

His contest with Mandana Mishra, who was the leading exponent of the school of ritualism is famous in Indian tradition. The accusation hurled against Shankara by the Mimamsakas was that he was a concealed Buddhist. This is undoubtedly true to the

Western people can hardly imagine a personality such as that of Shankaracharya. In the course of so few years to have nominated the founders of no less than ten great religious orders, of which four have fully retained their prestige to the present day; to have acquired such a mass of Sanskrit learning as to create a distinct philosophy, and impress himself on the scholarly imagination of India in a pre-eminence that twelve hundred years have not sufficed to shake; to have written poems whose grandeur makes them unmistakable, even to the foreign and unlearned ear; and at the same time to have lived with his disciples in all the radiant joy and simple pathos of the saints—this is greatness that we may appreciate, but cannot understand. We contemplate with wonder and delight the devotion of Francis of Assisi, the intellect of Abelard, the force and freedom of Martin Luther, and the political efficiency of Ignatius Loyola; but who could imagine all these united in one reason?

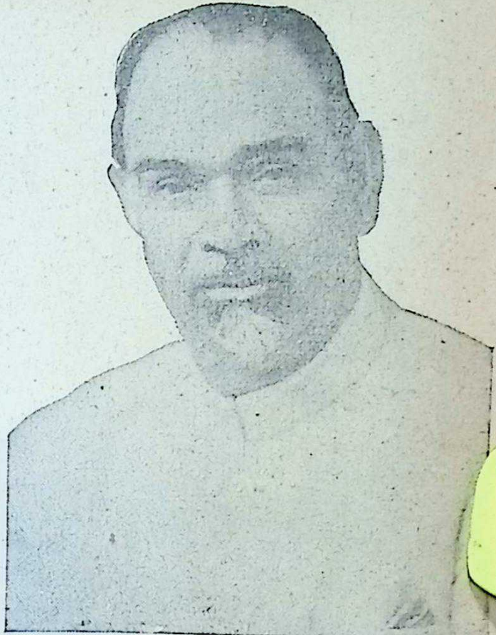
—Sister Nevedita

extent that like the Buddhists was opposed to the system of m chanical rituals which claimi Vedic authority usurped the po tion of religion. Equally he w considered the strongest oppone of their creed by the Buddhis and the decline of Buddhist phi sophical schools in India is attrib ted rightly to his influence.

It is appropriate that the gr movement which provided Hind ism with a catholic philosop and a conception of God which w acceptable to the highest thoug of every sect should have had i origin in South India. From ve early periods, powerful theis schools following Siva and Vis nu, both philosophical and dev tional, existed in South Ind Tamil Saivism especially was theological doctrine of great i portance. The literature of t school assumed great spirit authority between the third a the seventh century A.D. T *Tiruvachakam*, or the holy writ Manikkavachakar, may be con dered the most characteristic cl sic of the Tamil Shaivites and i importance to Indian religion h not been fully recognised. W it is undoubtedly devotional, philosophic forms have close a nity with the orthodox doctri of Hindu philosophy.

The Vaishnava movement of t Alvar saints which is contem raneous was also devotional. T *Nalayiram* or the "Four thous which contains the hymns of ints is accepted as a canonical ripture by the Tamil Vaishna- es. In fact the period imme- tely preceding the arrival of nkara on the scene was one notable spiritual and philosophical activity in the south. It is vious that Shankara's thought s greatly influenced by his up- ging in the south. His own tional hymns in Sanskrit, ad- sed to Siva, Vishnu and Devi, h are still the most popular ll the devotional literature in krit, clearly indicate that the sopher of the Absolute also gnised the great value of devo- n and religion.

hankara was not merely a phi- phical thinker reconciling a l and original system with the trines and traditions of the , thereby providing Hinduism h a philosophical background, also a practical reformer. He ged the worship of the Devi of ctionable features which had t into it from the practices of Tantriks. The Samayachara m of worship of the goddess ims Shankara as its originator l undoubtedly the most famous n of this form of worship, the ndarya *Lahari* or "the waves eauty" is his composition. It however be added that the wers of left-handed *marga* of worship of Devi also claim ndarya *Lahari* as their text l are able to find interpretations able to their creed in it.



Sardar K. M. Panikkar

The main organisational work that Shankara undertook was the establishment of the four great Mathas, at Badari in the north, high up in the Himalayas, at Puri in the east, at Dwarka on the west coast, off Jamnagar and at Sringeri in the south. These pontifical seats were to be occupied by Shankaracharyas, who were to maintain unpolluted the teaching of Advaita and to maintain the ascendancy of Upanishadic thought. It is undeniable that these great monasteries together with their subsidiary institutions, also under religious teachers sometimes assuming the title of Shankaracharya, have helped to maintain the orthodoxy of Shankara's teachings and the hold of Hinduism on the people.

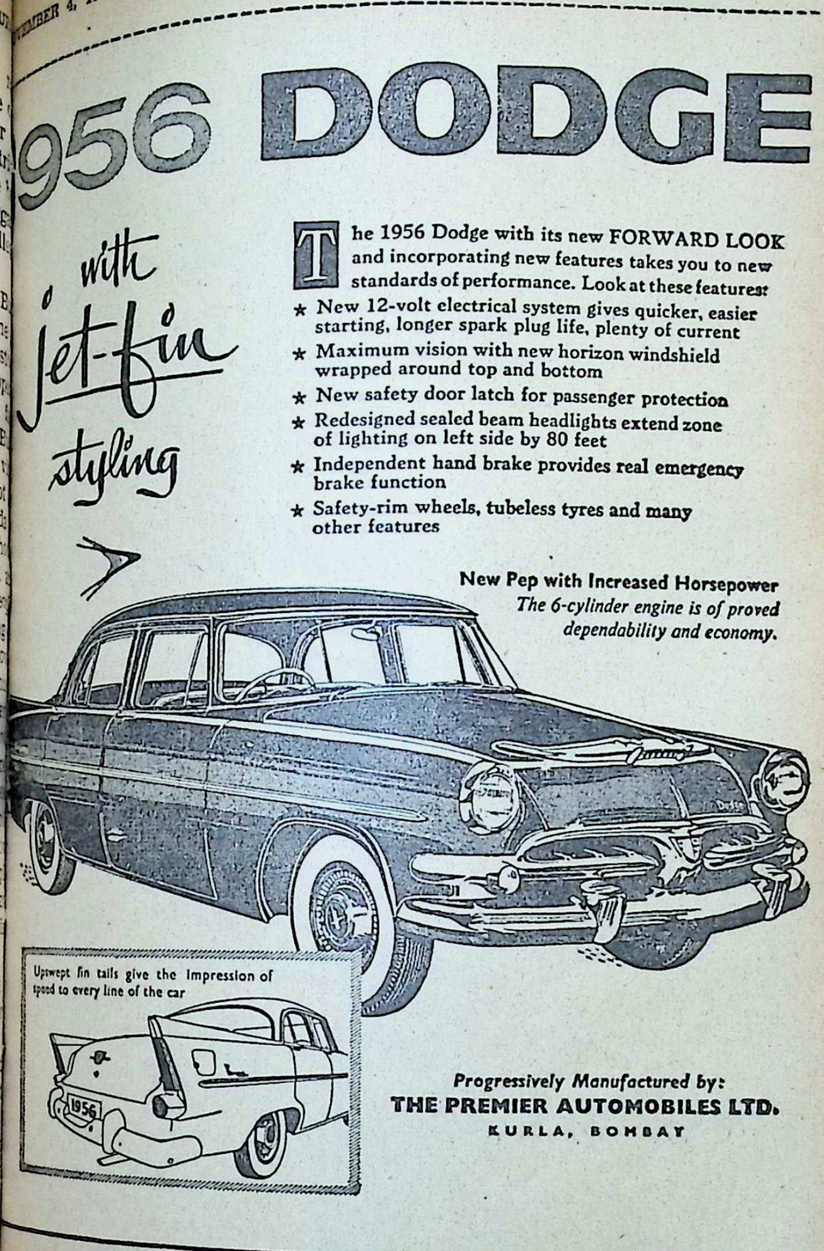
Connected with the establishment of these pontifical seats is the reorganisation of the monastic orders which is also associated with Shankara's name. The Dashanami Sannyasis claim their spiritual descent from him. A body of trained missionaries who would carry far and wide the teachings of the Master was necessary if the movement initiated by Shankara was to succeed. India always had its wandering religious teachers, but apart from the monks of Buddhism and Jainism, these Sannyasis do not seem in earlier times to have been attached to any monastic order. They were the disciples of individual Gurus. Shankara organised them into a regular body, and it is permissible to argue that the wide acceptance of his creed all over India was in a measure due to this reform.

The doctrines of the new school were popularised by the very large number of temple-colleges which came into existence at this time about which allusion had already been made. These colleges which gave free higher education on a large scale were predominantly religious and from inscriptional evidence it is clear that Buddhist thought was rightly excluded from them. While in Nalanda and other Buddhist Universities Hindu systems were freely studied and discussed, in the temple-colleges of the Hindus, a more
row view was upheld and the
ricula made no provision for
understanding of the doctr
which had for so long a time
sway in India. In the reorg
sation of Hinduism these coll
played a great part.

The "disappearance" of B
dhism from the Indian scen
one of the facts of Indian his
which have puzzled Europ
thinkers. It is an undoubted
that by the ninth century B
dhism had ceased to be a
religion in India. No doubt
isolated centres like Naland
existed as philosophical sch
up to a much later time, but
tually as a religion of the pe
it disappeared by the beginnin
the ninth century. The mo
ment had in fact started m
earlier, for early in the seve
century Hiuen-Tsang had n
its decay in many important c
tres. But its virtual disapp
ance after having so profou
influenced Indian thought for
thirteen centuries requires ex
nation. The reason is that g
dually Buddhism and Hindu
became indistinguishable.

Those who accused Shankara
being *Prachchhanna Bauddha* o
concealed Buddhist were in
measure right. Not only did
philosophical concepts of
Madhyamika school find echoes
Advaita, but Shankara by
fight against the Mimams

(Continued on page 63)



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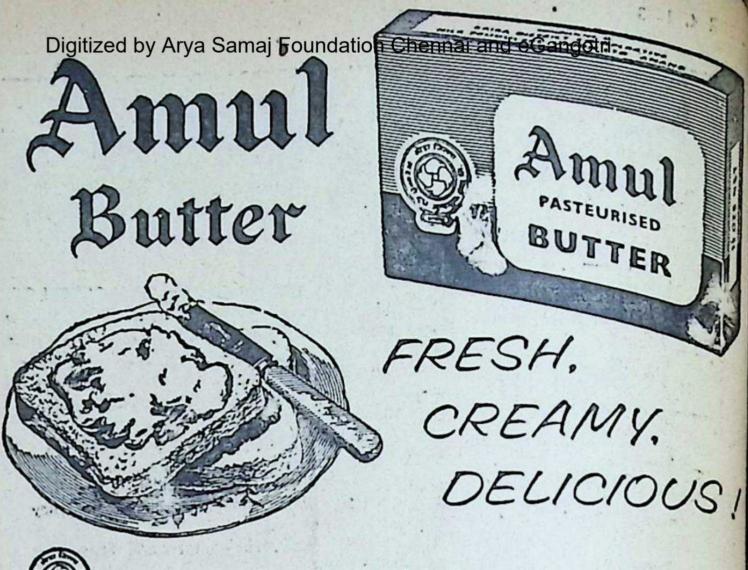
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. . . The highest fulfilment of prayer is the art of dwelling in the Absolute . . . .

TECHNIQUE OF PRAYER

D. S. Sarma

HE instinct of humanity is perfectly right in assigning the highest place to religion ll the activities of man. The ry of every religion shows, no t, the innumerable errors, lties and sins connected with religious activities of men. in spite of all these, religion a unique character which no human activity could be said possess. All other activities cted with the physical and l sciences and even the useful the fine arts have at best the of perfecting man and the cons of his life here below. But core of religion consists in lifting man to a higher level of being making him transcend the lis of his creaturely existence.

is something which responds nd satisfies an immortal urge im. If fact, it points the way he emergence of a higher spe-, which would be as different men as men are from lower als. And, according to all

teachers of religion, this goal can be reached, not by means of aeroplanes or rockets, or even welfare states or earthly Paradises, but by means of that most potent instrument known to man, namely, prayer.

Prayer is, of course, of various kinds, such as petition, invocation, intercession, communion, *et cetera.* The highest fulfilment of it, however, is what may be called the art of dwelling in the Absolute. In the Hindu religious tradition this is called Raja Yoga. And the greatest authority on the subject is said to be Patanjali, around whose famous *Yoga-sutras* a tremendous technique of Yoga has grown.

But one is scared away by the formidable divisions and subdivisions, and detailed instructions regarding postures, breath-controls and the mental gymnastics given in the technical Yoga-sastra.

In refreshing contrast to all this, is the simple informal treatment of the subject in a section of Chapter VI of the *Bhagavad Gita.* In this chapter verses 10 to 32 have to be carefully studied by any one who wants to practise the art of dwelling in the Absolute—especially the five following verses:—

> **"Renouncing entirely all the desires born of the will and restraining with his mind all his senses on every side—a man should gain tranquillity little by little and with a steadfast purpose concentrate his mind on the Spirit and think of nothing else.**
>
> **"Whatsoever makes the wavering and fickle mind wander away—from that it should be withdrawn and brought back to the control of the spirit.**
>
> **"For, supreme happiness comes to the Yogin whose mind is at rest, whose passions are composed and who is pure and has become one with the Absolute.**
>
> **"Thus making his mind ever steadfast, the Yogin whose sins have disappeared experiences with ease the infinite joy of union with the Absolute." (VI. 24-28)**

All that is required of the beginner at the outset is ethical purity together with steadfastness of pose. No difficult postures, n cetic disciplines and no cr xions of the flesh are prescr On the other hand, the *Gita* s fically says that "Yoga is not him who eats too little or much, who sleeps or keeps a too long, but for him who is t perate in his food and recrea who has regulated his sleep -waking and who is restraine all his actions."

It is advisable for a beginne begin his practice on the lowe vels of prayer. He might b with an invocation to his *Ishta-devata* and then pass o an act of communion with the p sonal Ishwara—the *Antaryami* the universe. Such is appar the suggestion made by the *Gi* verses 14 and 15 of this chapt

Thus the whole practice w consist of three tiers or stag vocal prayer to the *Devata* for cess in his enterprise, an a silent communion with Ish for taking him out of the petti of everyday life, and, finally, try into Brahman, the Abs

The passage through the two stages is fairly easy. Bu the very threshold of the one encounters a number of stacles. For, while hitherto mind has been functioning as leader, both in fashioning the yer on the lips or in the hea the first stage and taking the perhaps into the depths of co ce in the second stage, it has to abdicate its function and re and ultimately efface itself. this it will stoutly refuse to do. r from retiring, the more it is ed aside the more aggressive comes and brings into play all hidden powers of resistance. It try to defeat our efforts in us ways. It may make us y ourselves about a thousand l things of the present or up innumerable memories of past or suggest a number of s for the future or create fis of imagination which belong particular time, or, worst of induce sleep to come over us drown us in a sea of unconssness.

hat is required of us at the ning of this stage is to rid consciousness of all thoughts images and make it a pure sub- with no objective element soever in it, and at the same to be wide awake. In other s, our consciousness has to back on itself and look into f. For, we are taught by the t mystics of the Vedanta that consciousness—pure *Chit*— h is conscious of nothing but f is an aspect of the Ultimate lity. Moreover, turning one's inwards in search of Reality the advantage of freeing the from its association in our s with spatial concepts.

hat or who can help us to eve this? Any resort to pray- this stage will only serve to take us back to our starting point, and that is quite unnecessary. For, the winds of Grace are blowing even here, and what is required of us is to learn to set our sails to them and not pray for fresh and favourable winds. Thinking of the Upanishadic *Mahavakyas* and of the experience which they indicate or of the great masters of Yoga—a Buddha, a Sankara or a Ramakrishna—and of their recorded experiences may help us to some extent to go forward.

But, after all, these are again only thoughts and images of the mind, and they have to go, if we have to succeed finally in our endeavour. No, nothing will avail us in the last resort but constant practice and detachment, as the *Gita* says (VI 35.).

The ancient story of Sisyphus and the Rolling Stone will be often repeated. But one should not get discouraged. The practice may have to be spread over months, and perhaps even years. After such prolonged practice, suddenly one day the modern Sisyphus will find that he is able to lodge the stone on the hill-top for a considerable length of time. And thereafter it is only a question of the duration of the stay and not of entry into the state. The longer the practice the more prolonged will be the duration. The mind, after carrying on a losing fight for some time, will become docile, though now and then it may grow wildly rebellious and not allow us to make a beginning or to sustain the state for any length of time.

At this point it may be noted that the mind that is effectively stilled is very different from what we call the vacant mind. In fact, the two are poles asunder. The former is like a bent bow, which at its highest tension lies silent in the hands of its wielder, while the latter is like a relaxed bow hung up on a nail in the wall. The former shuts out all objects, the latter allows all objects to come in, but takes no impressions of any. The difference is clearly perceived when the mind which has been stilled for a time starts functioning again.

By the soul going to its source in the Absolute and replenishing its energies it will be found that the mind also has grown richer and wiser. For, when one comes back into the world in the course of this practice one often feels like Gulliver returning to his native country after his stay in Brobdingnag. Things which appeared huge and tremendously important before now look miserably small and petty. This means that the mind has acquired a better sense of proportion and a more correct sense of the values of life by the soul's brief sojourn in the Absolute.

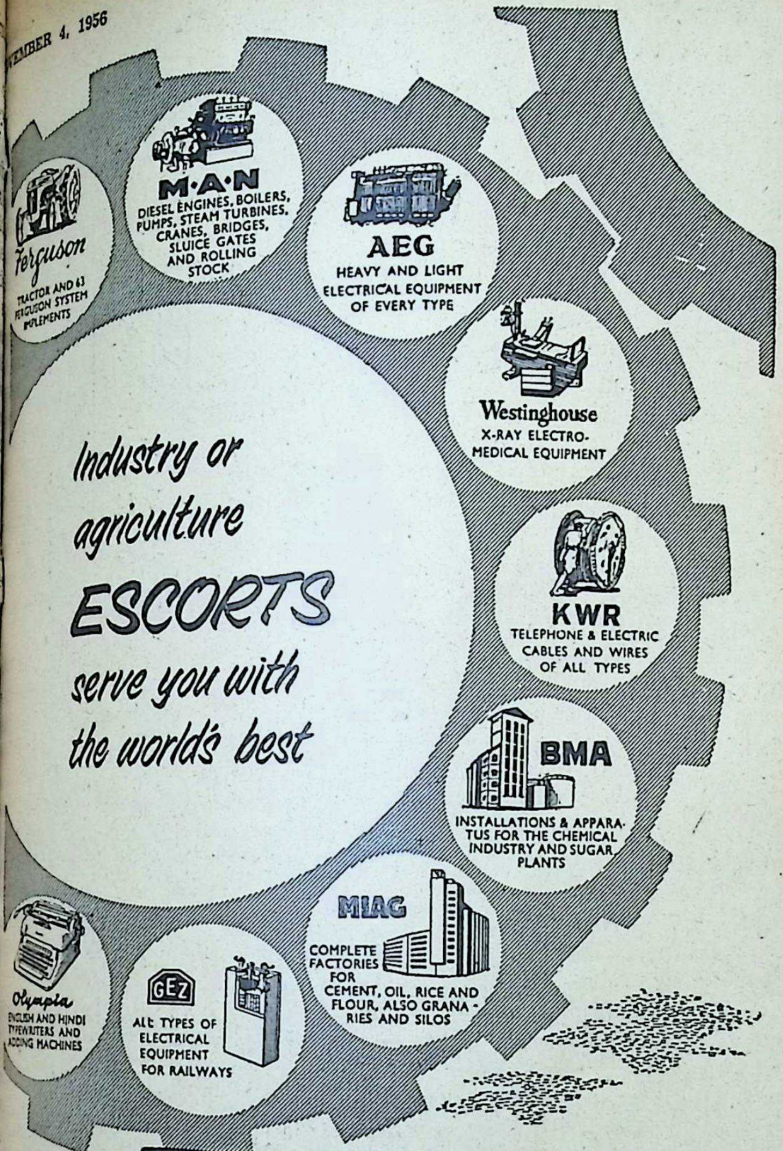
But how shall we describe the sojourn itself—the success which the soul has achieved after numerous efforts and back-slidings? We are told that it is a sort of conscious sleep, the taste Being, calm and serene, be the struggle and the noise of coming, the feel of a spirit in w there is neither place nor neither cause nor effect, ne life nor death. This experi may indicate to us what Bu and Christ meant when they that they had conquered d for us. Did they not mean they had raised human Consc ness to a level where such l gical concepts as life and d have no meaning? When Ramakrishna was asked how felt when he went into Samadh replied that his feeling was that of a fish which had b taken out of a pot of water released in the Ganga!

We are on surer ground w we come to speak of the resul the soul's sojourn in the Abs Swami Vivekananda, descri the transformation which a undergoes after experien *samadhi*, says tersely that one ters it a fool and comes o saint. And it is not without nificance that the *Gita*, imme ly after the verses quoted a has the following verse:—

"Steadfast in Yoga he sees him all beings and all beings in himsel sees the same in all."

Sankara in his comment on verse points out that it des the fruit of Yoga. In fact, a ful study of all the verses in *Gita* dealing with this art of

(Continued on page 62)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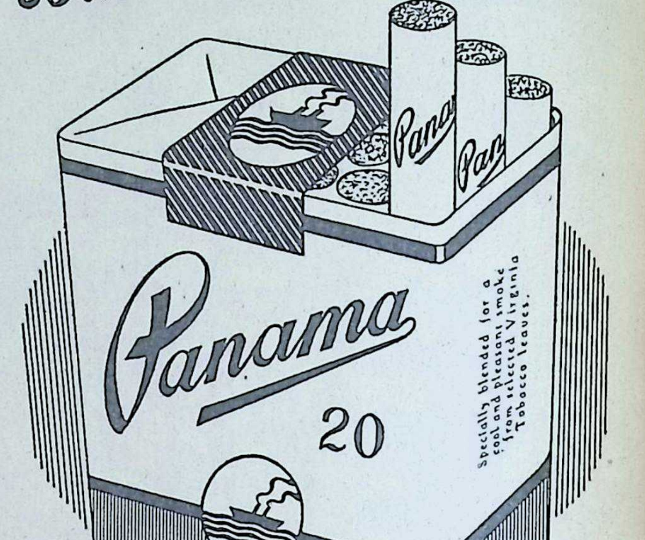
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Ragas And Raginis In Pictures

K. B. Iyer

Sri Iyer is a well-known art-critic. He has written quite a few authoritative books. Very recently his monumental work on KATHAKALI has been published by Luzacs, London.

IN the present state of our knowledge, representation of Ragas and Raginis in pic- es appears to be a compa- ively new development in In- n painting in its Rajput phase, n though it may seem allied to e type called *Rasa chitras* men- ed by Sri Kumara, author of *aratna*, and found to be in ac- d with the tradition of the *Vai- a* paintings referred to in the *nudharmottaram*.

The very large number of pic- es of Ragas and Raginis that ve come to light since the ear- st ones were discovered, show w very popular this thematic parture proved.

It is the characteristic bias of all ditional art to eschew novelty far as possible and to persist in cing the same set of ideas which impersonal and which no artist claim as his discovery. Never- less, with every expression, approach, the nuance and emphasis vary just as the same song in the same Raga is never sung exactly alike by the same singer or by other singers. Invariably, these ever-recurrent themes of traditional art appear with all the refreshing quality of newly opening blossoms and disclose unsuspected felicities. Rajput art generally, and every phase of it, be it Rajasthani, Jaipur or Pahari, were no exception to this phenomenon of traditional art.

A very large number of Rajput paintings delineate the world of love. Every aspect of *Sringara* found intense, passionate utterance. By association with mythological or religious theme, the love emotion acquired a symbolic significance.

The picture of a woman braving alone the many unknown terrors of a dark, stormy night in her desire to meet her lord and lover may stand for the *abhisarika nayika* (the lady who goes out in search of the companionship of her lover impelled by the intensity of her passion and unable to bear separation). It is equally the symbol of the pilgrimage of the human soul which must perforce, alone and undaunted, face its many trials before reaching the Paramatman (Oversoul).

Such a picture is also the delineation of the Ragini Madhu Madhavi.

The lady who plays the *veena* in the sylvan glades attracting wild deer is not only illustrative of the ancient Indian belief in the efficacy of music to charm animals, but also portrays the Ragini Todi, the separated heroine, who pours out her heart in the plaintive strains of the *veena*, eliciting the sympathy of even wild animals. More than this, it expresses a philosophic doctrine: the power of illusion or Maya which is symbolised by the bewitching damsel who lures them by the strains of her lute!

Rajput art was inspired and maintained by *bhakti* mysticism, mainly Vaishnavite, so well reflected in the works of Jayadeva, Chandidas, Vidyapati, Surdas and Mira Bai. Here was a passionate, intensely personal apprehension of the divine through the most delicate of sensuous imageries which depicted the enraptured human soul as living a limitless life of love and conjugal bliss in communion with the Divine.

To an art that found its inspiration in *bhakti* mysticism the Ragas and Raginis were but an admirable theme to develop its love cult. Music which has always playe paramount role in the religi life of India acquired a much m significant place in the *bhakti* c In the *bhajans* and the *kirtans* song and dance came into play give passionate expression to deepest longings of the heart in cated in the songs of the my poets.

A Raga is a "melody mo coloured with passion or feel So Ragas and Raginis (the c sorts of the *ragas*) are expres of the colorations of the heart its moods. They were develo as pure art-songs i.e. without words to aid the process of co munication. In this wordless, p sound-form they became a pow ful and sensitive media for e tional expression. This is alm a parallel development to the c sical *natya* technique of the ges language and *rasa-abhinaya* wh eschewed the spoken word in drama.

Each Raga and Ragini is a ciated with particular moods sentiments. Hindola for insta is associated with heroism a wonder, Kakubha and Asa with the pathetic, Bhairava w disgust and terror, Gurjari a Varadi with the erotic. In S Raga the prevailing passion love. It is also used for the pression of the heroic sentim Bhairava is grave and adapte the expression of subjects of a s lime nature. Natanarayana bold, vigorous, commanding uited to the expression of the roic. Of course, there have been any departures from classifications and associations of this kind.

The time theory which is based n the experience that the seasons d the particular hours of the ay and night have their effect on oods and sentiments was a furr development which tried to down specific instructions as to e most suitable time for the sing- of each Raga or Ragini. These ome most effective only when ey are sung at the appropriate e. The classifications based on time theory are many and do t always agree.

The most notable feature in the aga theory and the one which ought it into intimate association ith Rajput paintings is the anropomorphic conception that exed the musical moulds into vinities. The Ragas and Raginis me to be regarded as having anated from Brahma himself d as possessing beautiful bodies d as singing in honour of Him. e six principal Ragas were conived as the male musical deities d the thirty Raginis as their nsorts. The *dhyana slokas* or ntemplative verses appropriate these musical spirits describe rtain of their *lakshanas* (phyal and other attributes) but re particularly portray their otional states and actions in nformity therewith.

The specific moods or sentiments sociated with particular Ragas and Raginis referred to above, seem to have been submerged in the flood-tide of *sringara*, the king among the *rasas*, which took the stage almost to the exclusion of other *rasas*. In the *bhakti* cult, every other conflicting passion and sentiment was eliminated or resolved. What remains is love and its myriad radiant facets. So, the Ragas and Raginis appropriately enough, are found associated with one or other of the many facets of love. The touch of love is alchemic, it transmutes, transubstantiates and transfigures.

What the Ragamala pictures portray is the scene that suggests the appropriate emotional content of a Raga or Ragini, the psychic state and the action induced by that state indicated in the contemplative verses. The scene depicted may be an open act of dalliance induced by inflamed passion roused by the physical proximity of the beloved (Malava or Dipak) or a merry duet in which the interlocked figures of the lovers surge and swell with fresh love at the approach of spring (Megha Raga) or a lady separated from her lover brooding over him with aching heart and who in vain tries to forget her pain by drawing his likeness (Dhanasiri) or of another one doing penance to please the gods to induce the early home-coming of the lover (Kamode or Devagandhari)

(Continued on page 63)

F. Schuon

Industrialism and Godlessness

This article originally written in French by one of the leading lights of intellectualism in France forms part of an unpublished thesis on "Hindu Caste" or "Varnashrama." It has been translated by another great English writer.

WHAT is the position or quality of the modern industrial worker? We will answer in the first place that the "workers' world" is a quite artificial creation, due to the machines and to the popular diffusion of scientific information attaching to their use; otherwise put, the machine infallibly creates the artificial human type known as "proletarian," or rather it creates a "proletariat," since in the latter there is question essentially of a quantitative collectivity and not of a natural "castes," not of one, that is to say, having its basis in such and such an individual nature.

If it were possible to suppress machines and restore the ancient crafts with all their aspects of art and dignity, the "problem of the workers" would there and then cease to exist; this is true even in the case of purely servile functions and more or less quantitive occupations, for the simple reason that machines are inhuman and anti-spiritual in themselves.

The machine kills not only the soul of the worker but the soul as such, therefore also the soul of t employer: the pair employer-w ker is inseparable from mecha sation, since the crafts keep cl of this crude alternative, thar to their own human and spirit quality.

The mechanised universe mea after all, but the trium of ironmongery, ponderous a shifty; it marks the victory of m tal over wood, of matter over m of cunning over intelligence; e pressions such as "mass," "block "shock," which occur so commonl in the vocabulary of industrialis man, are altogether significant f a world which is much closer t an existence of insects th humans.

There is nothing surprising i the fact that "the workers' world with its psychology compounded c "machine-cum-scientism" and m terialism, is especially imperm able by spiritual realities, since i presupposes a "surrounding real ty" of a quite meretricious kin it requires machinery, therefo metal, noise, hidden and treacher ous forces, a nightmare enviro nt, unintelligible comings and ngs, in a word, an insect-like stence carried on in the midst ugliness and triviality; within h a world, or rather such a ge setting," spiritual reality ll seem like an obvious illusion a condemnable luxury.

n a traditional environment of atever kind, on the other hand, the industrial "problematism" h would cease to have any uasive force: in order to ren- it convincing, one must there- begin by creating a stage- ld corresponding to it, in h the very forms are sugges- of the absence of God; Heaven t be made to seem improbable, tion of God must take on a e sound.

hen the worker says that he "no time for praying", he is so far wrong, for he is expres- thereby all that his own con- n contains of the inhuman, or, us say, of the "subhuman"; ancient crafts, on the other d, were eminently intelligible they did not deprive a man of human quality which by defi- ion implies the faculty of think- about God.

ome will doubtless object that stry is "a fact" and must be pted as such, as if the state of took precedence over truth; y people readily take for rage of one's opinions" and lism" that which is their exact site; that is to say, because is unable to prevent a certain mity one labels it a "benefit" and makes a virtue of one's inability to escape it.

Error becomes truth simply by "existing", a belief that agrees only too well with the "dynamism" and the "existentialism" of the industrialised mentality; all that exists, thanks to the blindness of men, is simply called "our times", in the tone of voice of a "categorical imperative".

It is nevertheless evident for any one who chooses to think, that the impossibility of escaping a certain evil does not prevent that evil from being what it is; in order to find a remedy, in any such case, the evil must be viewed independently of one's chances of escaping it or one's wishes not to perceive it, for no good can ever arise in opposition to truth.

It is a common error to think that the establishing of a fact is dependent upon a knowledge of its causes or of means to remedy it, as the case may be, as if man had no right to see things he is able neither to explain nor modify; people refer to the pointing out of an evil as "barren criticism" and forget that the first step towards an eventual cure must be a correct diagnosis of the disease—this want of logic is typical of what is known as the "positive", as well as the "existentialist" mentality of our time.

However, every situation provides a possibility, if not of an objective solution, at least of a subjective valuation, a liberation by the spirit. Whoever fathoms the real nature of industrialism will escape by that very fact from the psychological servitude of the machine, which is already a great gain. We say this without any kind of "optimism" and without losing sight of the fact that the present-day world is a "necessary evil" of which the metaphysical root, in the final analysis, lies in the infinity of divine possibility.

There is however another objection to be reckoned with: some will say that machines of some kind have always existed and that those of the Nineteenth Century were simply more perfect than the others, but this argument contains a radical and a most characteristic error, one that is continually encountered under various forms. It arises from a lack of a "sense of dimensions", or otherwise expressed, the error springs from an inability to distinguish between qualitative or "eminent" differences and those which are quantitative or accidental.

An ancient loom, for instance, were it even the most perfect possible, is a kind of revelation and a symbol which by its intelligibility allows the soul to "breathe", whereas the machine is properly "suffocating"; the birth of a handloom goes with spiritual life—a fact which is also apparent from its aesthetic quality—while the modern machine, on the contrary, presupposes a mental climate and a labour of research that are incompatible with spirituality, without mentioning its aspect a gigantic arthropod or a m box, which are equally valuable criteria.

A saint could construct or prove a watermill or windmill, no saint is able to invent a chine, precisely because that of technological progress implie mentality alien to spirituality, criterion which appears with tal evidence, as we have said, the very forms of mechan constructions.

One striking characteristic machines is that they devour terials—often of a tellurian darksome character—instead being set in motion by man al or by some natural force like wa or wind; in order to keep th "alive" one is compelled to plun the earth and this is not the l aspect of their disintegrating fu tion.

A man must be very blind no see that neither speed nor e production are benefits, with mentioning the proletarianisat of the people and the hideous figuring of the world; but the b argument nevertheless rem the one mentioned first of namely, that such technique c not take birth except in a god world—a world in which cunn has replaced intelligence and c templation.

[Translated from the unpubli French original by Marco Pallis.]

AN IMMORTAL MEET

N. G. Suru

BORN in India, sometime in the early centuries before or after Christ, Kalidasa em- lished Sanskrit poetry with ee splendid poems and three at plays, which include the im- rtal *Sakuntala.*

ore than a thousand years rwards came Shakespeare, the at poet of England, who, by his edies and tragedies including *Hamlet*, carved for himself an rnal place of high position ong the literary men of the rld.

Let us imagine these two lite- y luminaries meet and hold a nversation, somewhere in the aven. This is what they would y to each other:—

Kalidasa: Warm greetings, my young friend. I am, indeed, so happy to meet you. I have een yearning for such a meet- ng, since the day I heard myself being called "The Shakespeare of India". My curiosity was roused and, therefore, in my fre- quent visits to the earth, I seized pportunities to see and hear your plays being read, taught and enacted on the stage by people of various countries, including my own. I was so greatly impressed by what I saw of you that it made me very keen to meet the author of those masterpieces. I have found that we are two kindred souls. Let us sit here underneath this heavenly tree and talk awhile.

Shakespeare: Thank you, Kalidasa. I am equally glad to meet you and greatly obliged to you for all these nice things you have said about me. To be greeted thus by an ancient poet of such high stature and eminence is a great honour indeed, although a bit embarrassing to me. I am sorry, while I lived on the earth, I didn't hear of you. If I had, I would have, like Goethe, availed myself of your flights of imagination, of your delicate and subtle understanding of the human heart, of your noble conception of Love and of your delightful appreciation of the soft and sweet aspects of Nature, revealed by you in your works. I have often read with wonder and admiration what Goethe says about your *Sakuntala*.

> Would'st thou the young year's
>   blossoms and the fruits of its
>   decline,
> And all by which, the soul is en-
>   raptured, feasted, fed,
> Would'st thou the Earth and
>   Heaven itself, in one sole, name
>   combine,
> I name thee, O Sakuntala, and all
>   at once is said.

A fine appreciation indeed, of a great poet, by a poet equally great. And he was so fascinated by your drama, that he modelled the prologue of his own drama *Faust*, on the prelude of your *Sakuntala*. Such was his great good luck. But this, unfortunately, was denied to me. Only when I too heard you being styled "India's Shakespeare", I began to look about for you! I am really so delighted to have met you.

K.: Thank you, Shakespeare. I am so pleased at this moment. What was impossible while I was on earth, has been achieved now in heaven. Why, we could actually meet! Poets as we are, we could only think and imagine, and imagine quite a lot in our human embodiments. How well you put it in those memorable words in the mouth of a character in your *Julius Caesar*—

> The Poet's eye, in a fine frenzy
>   rolling,
> Doth glance from heaven to earth,
>   from earth to heaven;
> And as imagination bodies fort
> The forms of things unknown,
>   poet's pen
> Turns them to shapes, and gives
>   airy nothing
> A local habitation and a name.

Yes, this is how we lived life on earth. Thinking imagining, feeling with inte onslaught of emotion and t recording what we thought, and imagined in words apt appropriate for the moods sentiments we wished to d neate. We, of course, lived personal lives, very often conditions far from satisfacto and they shaped our thoug and attitudes which unconscio ly have crept into our writin Happily my sojourn on the ea was mostly a sweet melody love and luxury, assured for by my king's patronage and popularity I enjoyed among people of rank and learni My works, consequently, bear idealistic outlook on life, pers nal, social, political and re gious, without the faintest n of discord and discontent. you, however, judging especia from your later writings, I f traces of gloom, desponde and bitterness against the soci you lived in and the people y moved with. Look at what y have said in one of your s nets—

> Tired with all these, for res
>   death I cry—
> As, to behold desert a beggar b
> And art made tongue-tied
>   authority,

And folly (doctor-like) controlling skill,
And simple truth miscalled simplicity,
And captive good attending captain ill;
Tired with all these, from these would I be gone
Save that, to die, I leave my love alone.

In the same strain, does your Hamlet too, cry out with all the passionate bitterness of one who sees brutality and stupidity lording it in high places. I well remember his poignant protest—

For who would bear the whips and scorns of time,
The oppressor's wrong, the proud man's contumely,
The pangs of despised love, the law's delay,
The insolence of office, and the spurns
That patient merit of the unworthy takes....

Quite natural, that, with such a bitter dose of heart-rending experiences, you should exclaim through the lips of Hamlet—"Alas! Life is not what I thought it was."

But my plea has been—Why should we complain? We have, bestowed on us, rare gifts denied to ordinary human beings, gifts of high imagination, deep thought and masterly expression, by which we could hold direct communion with our Lord, the King of Kings. Can we not detach our souls from the society of wriggling, coiling "snakes" and loose ourselves in the Infinite? We have our soul's majesty which would not stoop to wallow with worms in the narrow pools and puddles of contemporary society. And, therefore, my last earnest prayer to my God was to deliver me finally from the bondage of the soul's migratory life of birth and death. But while I lived on earth, I always kept my eye on the good and the beautiful and tried to enjoy and relish whatever was sweet and delicious in the surroundings that waited on me. And this was also my message to my people conveyed through my works—"Give up all pride and stiffness. Do not quarrel, do not fight. Life has a limited span for you. Make the most of it and get as much out of it as you can."

S.: Perhaps, you are right, Kalidasa. There was a time in my early life when everything before my eyes was green—vernally green. The Earth enthralled me with her charms of the hills, the valleys, the lakes and all the typical flora and fauna of my land. Although married early in life for considerations other than those of love, women did impress me not a little.

From women's eyes this doctrine I derive,
They sparkle still the right Promethean fire,
They are the books, the arts, the academies,
That show, contain, and nourish all the world.

A picture of romantic, imaginative love in which I revelled at that time and which made me remark—

Lovers and madmen have such seething brains,
Such shaping fantasies, that apprehend
More than cool reason ever comprehend,
The lunatic, the lover, and the poet,
Are of imagination all compact.

कामी स्वतां पश्यति । "The lover sees himself everywhere", says your Dushyanta. And what madman your hero Pururavas of the *Vikramorvasiya* is, and your Yaksha of the *Megha-duta* too? The one imagines a black cloud to be a demon kidnapping his beloved Urvasi, while the other lover makes the cloud a messenger to convey his message to his beloved, beyond the Himalayas. And those broad-hipped, full-breasted, moon-faced heroines of yours,—are they not the exact prototypes of my passionately loving women, like Julia, Venus, Helena and Juliet?

You describe Sakuntala as a flash of beauty, which cannot be the product of the Earth. My Romeo too describes his beloved as "Beauty too rich for use, for earth too dear". And my portraits of charmingly witty and frolicsome young girls like Rosaline, Portia, Beatrice, Viola and Rosalind would remind everyone of your Priyamvadas and Bakulavalikas, while the simple-minded, deeply-feeling silent natures, like Ophelia and D demona would certainly put in mind of your Malavika Indumati.

My *Romeo and Juliet*, a dra of youthful and impulsive lo at-first sight, is so passion that it bursts every barrier its path, so determined that knows no middle way betw happiness and death, so str that it throws the lovers each other's arms with scarc a moment's pause, and lastly, ill-fated that death foll straightaway upon the ecsta of union. It has so much common with the earlier part your *Sakuntala*. You see h the picture of an absorbing l in its passionate aspect, as source of rapture and doom!

But, as you have done in *Kumara-Sambhava* and the *kuntala*, a very clear distinct has been pointedly drawn by between Love and Passion. T is what my Adonis says—

Love comforteth like sunsh
after rain,
But Lust's effect is tempest a
sun;
Love's gently sprint doth alw
fresh remain,
Lust's winter comes ere sum
half be done;
Love surfeits not, lust like a g
ton dies;
Love is all truth, lust full of for
lies.

Your Lord Siva in the *Kum* *Sambhava* understood this tinction and so did Dushyanta beit as a result of a curse fr the sage Durvasas. Siva consumed this flush of Passion, deified as Madana by the fire from his third yogic eye, while Dushyanta realised what true love was through his acute suffering. Parvati and Sakuntala too went through endless suffering and penance to reach the goal of true love. Oftentimes must they have said, as Julia said to herself—

> I'll be patient as a gentle stream
> And make a pastime of each weary
> step,
> Till the last step have brought
> me to my love;
> And there I'll rest, as after much
> turmoil,
> A blessed soul doth in Elysium.

K.: Marvellous, Shakespeare, this is, indeed, marvellous! But then, why did you change your attitude towards women afterwards? Oh! what horrid women you have painted in your other dramas! Those powerful, bloodthirsty women like Tamora, Lady Macbeth, Goneril give such a fright! And your Cressida and Cleopatra are so shameless in their sensuality!

S.: Well, my friend, what else could I do? Such was my life's bitter experience. The lady I loved and worshipped proved cold, heartless and utterly faithless and thus drove me wild with grief. That's what made me exclaim—

> Fie, fie upon her,
> There's language in her eye, her
> cheek, her lips,
> Nay, her foot speaks, her wanton
> spirit looks out
> At every joint and motive of her
> body.

This was my Cressida, a shallow, frivolous, sensual, pleasure-loving coquettee—and so was Cleopatra also. "Frailty, thy name is woman!"

Hence have I proclaimed, as your Law-giver Manu and you too have done, that man must dominate and rule the woman. She must have no liberty.

I know, I might have been wrong, but this is what I thought and felt at that time.

K.: Thank you, Shakespeare. You are truly a great man—a genius! I could now say of you what you have said of your hero through the Archbishop of Canterbury—

> That, when he speaks, the air, a chartered libertine, is still, and the mute wonder lurketh in man's ears,
> To steal his sweet and honey'd
> sentences;
> Which is a wonder, how his grace
> should glean it,
> Since his addiction was to courses
> vain;
> His companies unlettered, rude and
> shallow;
> His hours filled up with riots, ban-
> quets, sports;
> And never noted in him any study,
> Any retirement, any sequestration
> From open haunts and popularity.

Thanks again and good-bye. For me this has been a memorable meeting and I hope we shall meet soon again and get to know each other better!

[Courtesy: *A.I.R.*]

FISH-TALK

U. Venkatakrishna Rao

In this learned article, the writer who is a Linguist and a Professor in a Madras College, brings his extensive researches, not in Zoology, but in languages and literature, Vedas and Puranas, to bear on the subject of fishes and comes to an interesting conclusion.

FISHES are referred to as *Meenas* in Sanskrit and the word does not seem to have a satisfactory derivation inside the language itself. It is explained by Caldwell as having been borrowed from the Dravidian languages. Its derivation is from the word "Min" which means 'to glitter' or 'to be phosphorescent'. By lengthening the medial vowel, the word should have first referred to any sparkling object. This is confirmed by word like "Vaan-min" or sky-sparklers or stars in poetical Tamil, the sparkling fish in the tropical seas on a moonlit night glittering almost exactly like the stars in the sky.

Macdonell seems to endorse this view, as, according to him, in the earliest Rigvedic period, the fish does not attract the Aryan poet's attention so much, since the northern portions of the rivers in t Punjab and Eastern Kabul (whe these poets should have dw then) are very poor in fish.

But as they came south to t mouth of the Indus and spread al further into the east, by the tim of the *Yajurveda,* they began to ex hibit more intimate knowledge; i the *Atharva Veda,* the navigati of the seas is also discernible. T Dravidian sea-coast in the Madra State is considerably extensiv in the east, it is more than 5 miles long and on the west mo than 200 miles; over and above th the Bombay side of the sea-coa which is also equally long a more particularly the back-wate in the T. C. State abound in fi from time immemorial and so th potentialities for this industry a unbounded.

Ancient dwellers on the coast of the Persian Gulf thousands of years ago deified the fish and worshipped it as God, calling it "Musarus Oannes" saying that He taught them the rudiments of civilised life. These people must have explored the high seas with all their adventurous spirit. The Babylonians also worship a god who is half-man and half-fish and with this we may compare the Biblical story of the Deluge and also the fish incarnation of Vishnu in the Puranas.

For a long time in the ancient world, before the advent of regular metal coins, fish, along with earthen, utensils and such other objects of daily use, were recognised as standard media for barter and so their commercial value was respected even at the international level.

The earliest mythologies of the world connect the fish with the stories of the deluge as, for example, in the Gilgamesh epic of Babylonia. The *Atharva Veda* and the *Satapatha Brahmana* narrate one such legend in which a fish saved Manu from a deluge. Some Puranas like the *Bhagavata* and the *Matsya* repeat this story. The first three incarnations of Vishnu —fish, tortoise and a boar—having a biological and geological significance also—are associated with a flood and geologists also refer to the emergence of the fish as the forerunner of the vertebrate series from the early Palaeozoic seas.

The Puranic theory of Evolution would make the man Rama evolve slowly and gradually from the fish through, the stages of tortoise, boar, half-animal half-man and the dwraf. These *Avataras* of Vishnu give a rough idea of vertebrate evolution.

This is certainly far more intelligible than the evolution explained by Darwin as the zoologists themselves admit that the fish was the first among the animals to possess a backbone and also lungs to breathe.*

The fish symbolises animated activity in its earliest stage after the inanimate jelly and fungus-stages and might be symbolically viewed as the first expression of divinity on the earth and an eminent zoologist also remarks "Man is the end towards which all the animal creation has tended from the *first appearance of the Palaeozoic fishes.*"

History also records the existence of seashore-temples with fishes in their *adytum*, or *garbha griha;* one such survives even to-day, but only five miles from the seashore and the temple-records show that when the temple was first consecrated, the sea was washing its premises. The Lord in the *Gita* identifies Himself with a *makara* (larger fish) among *Jhashas* or seafishes.

---

* Haldane also remarks "Fishes precede reptiles, such as tortoises, and the reptiles were the ancestors of generalised mammals like the man-lion and more specialised ones such as the boar. It seems possible that the immediate ancestor of men was a form which could be called a dwarf."

Some early kings in India conceived a fancy for a fish-shaped throne and exhibited the fish prominently on their banners. Both in the North and the South of the Vindhyas, some countries were called Matsyadesa; south-east of the Saptasindhu, the country was referred to as Matsya Desa in the Vedic period as the sea there abounded in fish. Virata had this name in the epic, and some of the inscriptions refer to a southern country of this name too. The Pandyan kings had the fish emblem. Beautiful women were also referred to as possessing eyes similar to the fish and the *Bharata* epic refers to a lovely woman "fish" smelling, a *Matsya-gandhi* (whatever it might mean), Satyavati, who later became the great grandmother of the Kaurava and Pandava heroes.

The throbbing of the eye or the thigh in the human body reminded the poet of the moving of the fish in the water and he even declared such throbbings as auspicious or otherwise. Some ancient tribes seem to have the fish as their totem.

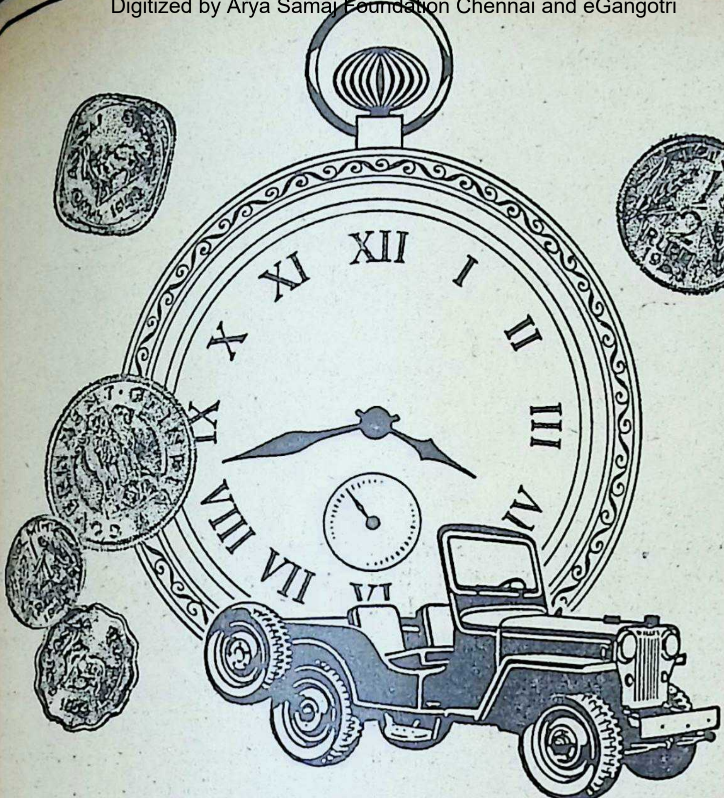
Kautilya's observant eye referred to the undetectability of t fish drinking water, comparing t to the skilful bribe-taking officers! The Puranic poets observ ed that the bigger fish alway preyed upon the smaller ones a based a universal law of *Matsy nyaya*, for political schemes there on.

According to him, small *tim* are devoured by *timingilas* or bigger fish, humorously adding th there are bigger fishes still. Further, even English and Indian astronomers refer to the last or th twelfth house of the zodiac as fis the former calling it Pisces and th latter *mina rasi*.

The fact that the eyes of the fi never close or wink was know already in the *Bharata* epic about the 5th century B.C., in th *Yaksaprasna* episode. In fact, o of the synonyms of the fish in th *Amarakosa* (the standard Sanskr dictionary of synonyms, of abo 4th century A.D.) is *animisha* unwinking and in this respect, th Puranic poet compares them wit the gods, whose eyes also neve wink.

We can conclude that fishin must have already become a wel established industry in India lo before the Christian era as all i aspects were well understood.

> *There is no greater sorrow than to recall, in misery, the time when we were happy.*
>
> —Dante.



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DUBBING: CURSE OF THE CINEMA

Rene Jeanne

For the first time in recent years, a point of view on the ethics of "dubbing" in cinema is put forward which deserves the serious consideration of all concerned. The writer is a French critic.

THE whole of the little world of the French Cinema has been worked up for the last few months about one of those kinds of incidents which are to be found daily in a profession of which the practice overlaps several domains, all of which are more or less full of difficulties.

This incident occurred about the use of a foreign film-star by a French director who gave her the role of a character such that the least trace of an accent on her lips risked changing the character in an intolerable fashion, and this led the director to record the complete text of the role of the star by a French actress with the intention of making the voice of the latter heard while the foreign star would be seen to move her lips on the screen: "Dubbing".

Then the producer rose up and esteeming that, for the price he had paid, he had a right to t voice as well as to the gestures o his star, refused the using of t "dubbed" version.

The Union also intervened defend the charming foreigner.

Then experts were called in both sides and . . . the showi of the film has been put off to later date.

This is the first time that "du bing" has produced an incident this kind and yet it is not an inn vation in the technique of studi since it came into being almost the time when the Cinema emerg ed from silence, more than a qua ter of a century ago.

The advent of methods of r cording and reproducing of sou did naturally not occur witho bringing about a real revoluti both economic and artistic, in t American cinematographic life.

Indeed, one had so often and th so much energy affirmed that e essential characteristic of the ema was its internationalism, t the whole of the economy of Hollywood system was established with regard to this interional character. But why uld France, Italy and the th-American Republics contito buy films that their pubcould no longer understand? films were made in two vers: one speaking and one silent countries other than those re English was spoken. This but a subterfuge about whose acity there were few illusions which was soon abandoned in r to make films in as many guages other than English for ch there were foreign markets. was very expensive because le troupes of foreign actors had be kept on the spot, as well in order to direct them, direcamongst whom were many of e such as Jacques Feyder and l Fejos.

All this could not and did not t, since an engineer called win Hopkins perfected a method which spectators could hear ces other than those of the ors playing the parts of the ple they saw moving on the een. It had been imagined in er to allow the great stars of e silent films whose voices were t easy to record to express mselves by means of anonyus actors, invisible but phonogenic. It was thus based on a definite desire to cheat.

"But why not", then said another technician named Jakob Karol, "make heard words other than those which are pronounced and recorded during the filming?"

To ask the question was to reply to it: "Dubbing" was born in the two forms in which it still exists to-day—one which corresponds to commercial necessities, the other to artistic ambitions.

Thus, once again, the art of animated images was subjected to technique. Artistically this was to be regretted, but could it be otherwise at a time when what was most important for the American Cinema was to avoid losing the foreign markets which it had taken a good thirty years to conquer?

At that time there was not a single actor who realised what "dubbing" really meant. And yet

. . . . . .

Is not the personality of an actor composed of—one is almost tempted to say "chiefly"—of his physical appearance? And is not the voice part of this physical appearance in the same way as the fine presence, the bearing, the gaze and the smile? Did not Sarah Bernhardt owe a good deal of her prestige and her fame to her voice? "A golden voice!", people said. And Coquelin? Coquelin, for whose voice Edmond Rostand wrote *Chantecler*, which Chantecler was no quite Chantecler, that is to say: the “Coq gaulois”, when he was deprived of the voice of the actor of *Cyrano de Bergerac*, however great was the actor asked to take his place.

Was it that the Hollywood stars for whom the “dubbing” was first of all destined, desired so much to keep their situations that they did not understand that by lending them a voice other than that given them by nature, they were deprived of a part of their personality? . . . And why is it that since then not one of our greatest stars, of whatever origin they may be, has not protested against the real breach of trust of which they all are made accomplices with regard to the public when the latter is shown a star in one of the “dubbed” versions of a film, because it must be admitted that the spectator at Paris, Florence or Athens who pays to see the projection of *La Dame aux Camelias* or *La Reine Christine* with Greta Garbo in the role of the heroine, is robbed—there is no other word f —if, while he sees Greta G coming and going and sufferin the screen, he hears the voic Miss X or Mrs. Z.

There is also the case of wrong done to a star if sh “dubbed” by a star without t —it happens—in the service “dubbing” technician not up to mark . . . This also happ All this has been said over over again.

Let us hope that the inci mentioned above will make those interested—producers, di tors, distributors and actors— give up, that would be asking much, a practice which, alth it can be defended on comme grounds, is artistically disastr and without excuse and f which the public is the first to fer, but organize this practice ternationally on bases which more discrete and more resp ful of the different interests stake.

TECHNIQUE OF PRAYER—(*Continued from page 42*)

ling in the Absolute shows us that there are three tests by which we can see whether the art we are practising is genuine or false. Firstly, it should produce a feeling of unalloyed peace and happiness. Secondly, it should result in a mystic sense of the unity of beings. And, thirdly, it sh bring about a moral and spir revolution in the individual take him a step nearer God.

[From the author's forthc book. *The Hindu Standpoint*]

SHANKARA THE REFORMER (*Continued from page 36*)

ke down the barriers between Buddhist laity and Hinduism. ddhist temples like the famous nnath temple of Puri became du temples and with the laity pting Hinduism, recruitment e monasteries became more more difficult. As Eliot, the rian of Buddhism, says: "The dividing Buddhist laymen ordinary Hindus became less less marked, distinctive teaching was found only in the monas-: these became poorly re-ted... Even in the monaste-: the doctrine taught bore a r resemblance to Hinduism the preaching of Gotama and the absence of the protestant it, this pliant adaptability to ideas of each age which caused Indian Buddhism to lose its individuality and separate existence."

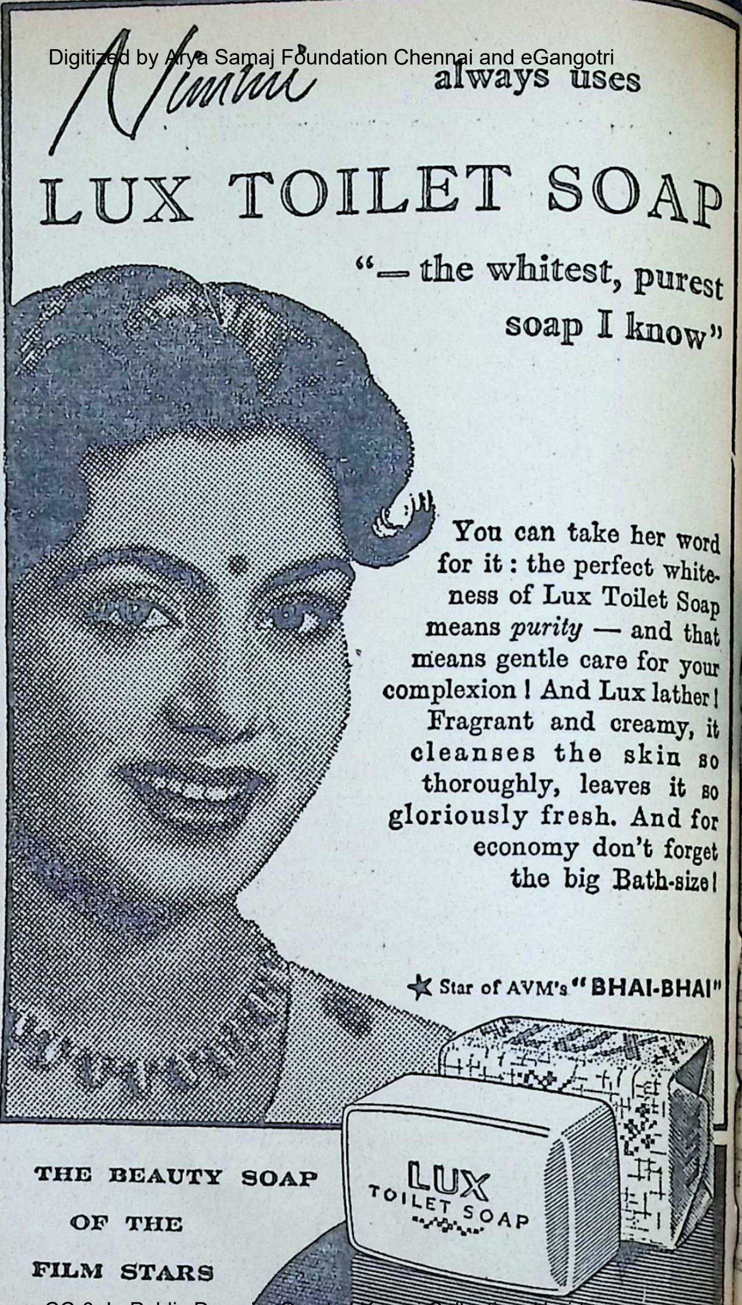
In short it may be said that by the end of the tenth century Hinduism had asserted its universal supremacy in India, reorganised its popular doctrines, provided itself with a higher philosophy which found general acceptance among the intellectual classes and absorbed into its fold the religion of Buddha. From Kashmir to Cape Comorin, the worship of Shiva, Vishnu and Devi prevailed and the background of philosophy accepted without question the main doctrines of *Paramatma*, *Jivatma*, *Maya* and re-incarnation in a society organised on the basis of caste and the Dharmashastras.

AGAS AND RAGINIS IN PICTURES (*Continued from page 47*)

The Ragamala pictures have a at deal in common with the *na-a-nayika* pictures; in fact the iding line is hardly distinguish-e in several instances. They not essays in the presentation melodies in visual form. To fuse them as such would be to ate a needless mystification and insist on a distinction without ference.

No date is available as to when earliest of the *dhyana slokas* were composed except that many Sanskrit writers on music had composed such verses long before the Hindi writers translated or imitated them. The Rajasthani painters have to a very large extent depended on the Hindi *dhyana mantras* which had become popular before the 17th century when these pictures of Ragas and Raginis were first executed.

[Extract from the author's *Twenty-seven Ragamala Paintings of Malwa* under preparation].



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At the physical level, festivals bring about hygienic activity; at the psychological, they elevate the mind; socially they make for co-operation . . . .

HINDU FESTIVALS

●

Swami Sivananda

●

THE entire structure of Hindu life is built on ever-enduring spiritual realities, on the rnal verities, on truths and rs discerned and discovered by ancient Hindu Rishis. Fes-tals form one of the most impor-t components of this strong ructure of life, and each festival ries in itself a four-fold pur-se: (1) a deep spiritual import, a many-sided hygienic activity a high social significance and and (4) an ample measure individual mirth and joy.

s the attainment of God-cons-sness is the dominating and tral aim and goal of life for the Hindu, and as laymen cannot find themselves in a position to devote their lives wholly for pure spiritual pursuits and engage themselves day and night, like the advanced Sadhakas and Yogis, in a continuity of contemplation, meditation and realisation, there are many special days in the year and special hours in the day that are set apart for their religious activity, worship in the conducive atmosphere of special celebrations, and for popular approaches to the Divine Being.

On these days of festivals, people engrossed in professions and in various kinds of work, find the much needed relief and the necessary atmosphere for religious thought, reflection and activity. Every festival day reminds them of the glory of God, the splendid sport of His Divine Energy in cosmic manifestation, in the affairs of humanity, in the lives of all beings, the need for God-realization and thus tends their minds towards things of enduring value and towards living the Life Divine.

The festivals afford them ample opportunities and the right environment for non-mundane activities, for filling oneself with spiritual fervour and zeal and enthusiasm.

In every festival there is bathing in the morning before sunrise either in the river or tank or well, and there is the recitation by every individual of the most elevating verses and the performance of Japa, saying of prayer, singing of Kirtans.

These festivals bring about in men, moods of reverence, spiritual awe, and render them receptive to the intimations of the Divine; they spiritualise the thoughts of men, and as the Hindu religion has almost innumerable festivals in a year, the current of spiritual thought and ideas is constantly kept up throughout the year.

The Hindu fasts, festivals, *vratas, jayanthis,* aim at purifying the heart, controlling the senses and cultivating devotion to the Divine Being. The dramas and plays staged during the festivals inculcate into the minds of the masses, through the instrumentality of the most impressive stories, incidents and episodes, the Hindu standards of conduct and ideals of life.

The lives of Sri Rama, Sri Kr
na, Bhishma, Nala, H
chandra, Lakshmana, Hanu
Yudhishthira, Sita, Savitri, Da
yanti, have always been sou
of great spiritual inspiration,
couragement and advancement;
the moulding of the life, cond
and character of the Hindus, t
have exercised a deep influe
brought light into their puzz
situations, a resolving power
the conflicts of their duties, a l
ing peace for mind and a po
ful force for direction and aim
life.

The general cleaning up
takes place during such festi
as Deepavali, is essentially a hy
nic activity. The houses
freshly plastered and white-wa
ed; new utensils are purcha
everything is kept neat, clean,
sanctified. Besides reminding
devotees that the Lord is all-p
vading, that His Being fills
whole universe by its Living P
sence, the spreading smoke fr
the burning *dhoop* or scen
sticks, acts as a disinfectant.
host of such activities go a l
way in contributing to and p
serving the health of the inm
of the house.

During Holi, people clean t
houses, remove all dirty arti
around the houses and burn th
Thereby the disease-breeding
teria are destroyed. The sani
conditions of the locality are
improved. On the psycholo
level, the festival is instrum

burning away the impurities of
e mind, such as lust, and other
encies for lower life.
Socially, Holi is an "embracing"
ction, a function for the exer-
e of mutual cordiality, and love
tween unequals, the great and
e small, and also equals; rich
d poor, young and old, meet in
mmon festivity and in acts of
earment. The embracing cere-
y is calculated to unite dis-
ed hearts; sympathetic under-
ding, a co-operative spirit, a
gnised sense of unity, an ac-
e mood to laugh away all petty
erings, misunderstandings com-
in life, are brought into a
ynamic play. Distinction and
erences vanish for the time be-
a sense of oneness of all Life
trongly felt; feelings of hatred
inequality are completely
ndoned during the festival;
passers-by and strangers are
luded in this general activity of
t, educative mirth and uniting
y.

The festival provides innumer-
e opportunities to test one's
pacity to adjust and adapt one-
f to the varying types of social
vironment and activity. Quali-
s of tolerance, forgiveness, posi-
regard for each other, free-
of thought, action and feel-
s, and a great fondness for each
er, are called into definite
nifestation.

Individually, every person finds
these occasions of festivals, the
ch needed rest, change and abundant cheer from the monotony of everyday's hard work. They satisfy his sense for the novel and his love of variety; special dishes, colourful or new clothes, observance of delightful ceremonies, time for expression of greater affinity with the members of the family, bring him a large measure of happiness.

Visit to the temples yields him the much-longed-after peace of mind and works towards an integration of his inner personality; a sense of being in the all-pervading Presence and Power of the Divine is engendered.

The different manifestations of God or Incarnations of the Divine Being, have different special days of worship: during Sivaratri, Lord Siva is worshipped; during Vaikunta Ekadasi, Lord Vishnu is worshipped; during Skanda Shashti, Lord Subrahmanya is adored; during Dattatreya Jayanti, worship is offered to Lord Dattatreya.

One of the most popular festivals celebrates the birthday of Lord Ganesa. Ganesa personifies wisdom and power; He breaks all obstacles to spiritual progress, and bestows material success. At the commencement of all new undertakings — marriages, expedition, studies, etc.,—the Hindus invoke His Grace and Blessings.

He is also the Lord of Harmony and Peace. Riding on the mouse represents that He has effaced all egoism; and the holding of Ankusa represents that He is the ruler of the world; it is emblematic of his Divine Royalty. There is one of the most scientific and symbolic philosophy behind the morphology of His form. By worshipping Lord Ganesa, the Hindu mothers hope to earn for their sons the sterling virtues of the auspicious Lord.

The Ganesa Vrata was first prescribed by the divine Sage Narada to Sri Krishna, and by Sri Krishna, Yudhishthira was instructed in it. It was celebrated by Damayanti to find her lost husband, by Lord Rama to get back Sita, by Indra to defeat Vritrasura, by Bhagiratha to get down the celestial Ganges, by Draupadi and by Samba to get cured of incurable disease.

One of the versions of the legend traces the origin of the Holi festival to the burning of Cupid by Lord Siva.

Festivals are fraught with a spiritual value; apart from the various amusements, they create faith in the Divine when properly observed, and wean men from sensuous pleasures and take them gradually towards spiritual communion with the Divine Power.

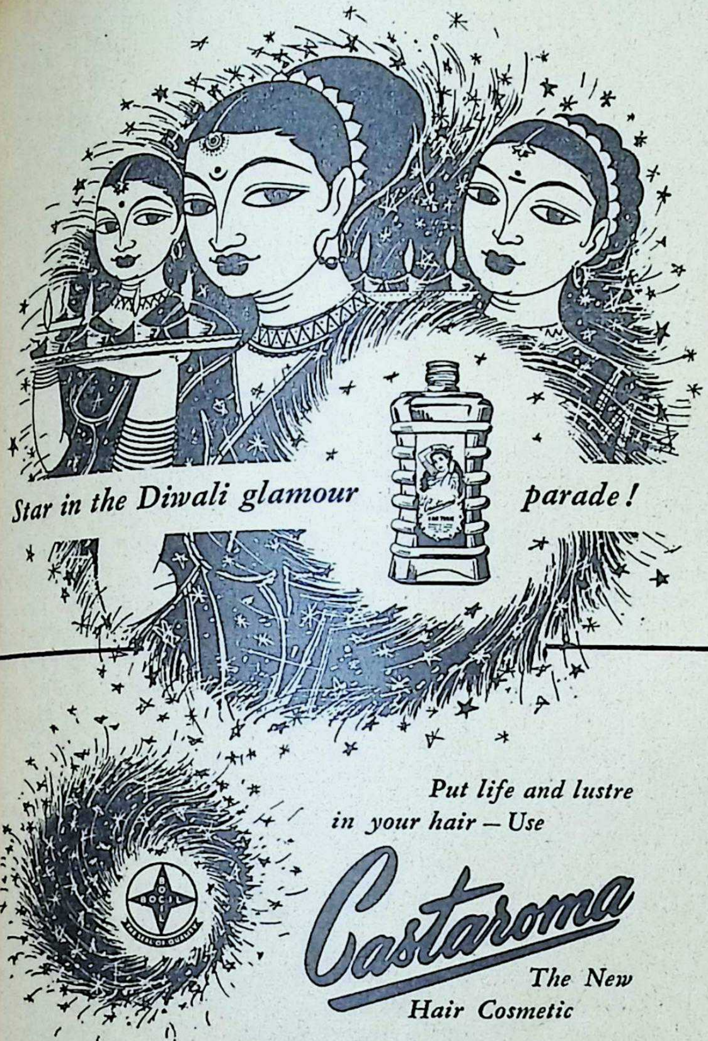
They are meant not only to exhaust the potencies of our inferior nature through sport, ceremony, ritual, symbolic performances, but to acquire positive divine nature.

Various alleged origins of the festival of lights, Deepav are extant. Some celebrate marriage of Lakshmi with L Vishnu, some, the victory of L Krishna over Narakasura; it co memorates the return of Sri R to Ayodhya after defeating Ra na, and in Bengal the festival dedicated to the worship of K

The great festival Dussera Durga Puja, or Navaratri, is in commemoration of the vic of Durga, consort of Lord S over Mahishasura. Durga is Divine Mother that brings play the cosmic manifestation.

We find in Devi Sukta of *Rig Veda Samhita* that Vak, daughter of the Sage Anbhi realised her identity with Divine Mother, the Power of Supreme Lord, which manif throughout the entire univ among the Gods, among men beasts, among the creatures of deep ocean.

Religious observances, tra tional worship and *vratas* are pressive of more than one sig ficance. Apart from being occ sions for the adoration of and co munion with the Divine, they commemorative of illuminat stirring by-gone events, alleg when interpreted from the occ standpoint, and lastly, deeply sig ficant pointers and reveal guides to the individual on path to spiritual Realization.



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Some Characters in the Ramaya

A. S. P. Ayyar

Justice Sri A. S. P. Ayyar breathes fresh air in describing the characters of Sri Rama and Sita. Some of his ideas are original and striking. The next issue will contain the characters of Hanuman and Ravana.

"AS long as the mountains and the rivers continue on the surface of the earth, so long shall the story of the Ramayana be current in the world," says Brahma in the second chapter of this sacred epic. There is no doubt that so long as the Himalayas and the Ganga remain, this perennial story of Rama and Sita, translated into a hundred tongues, will never be forgotten in India and will continue to give solace to countless millions and make men and women out of dust. Distant Java, Bali and Thailand have their own *Ramayana*, like the Buddhists and Jains, and claim Rama and Sita as theirs. Though it is called *Ramayana* by us, it was called "The Great Story of Sita" (*Sitayascharitam mahat*) by Valmiki, its saintly author. A great sage has said truly, "In Rama the *name*, in Krishna the *teaching*, and in Buddha the *life-story (Rama nama, Krisha tatva, Buddha charita)* is the thing."

The *Ramayana* represents earlier and less sophisticated w than the *Mahabharata*. It de bes a war of Truth (*satya*) ag Untruth (*asatya*), of man ag demon, and not of man ag man, *Dharma* against *Adharm* in the *Mahabharata*. Rama's b thers and relatives did not f him, as Yudhishthira's. Nor Sita's honour sought to be ass by her husband's relatives, Draupadi's. Monkeys, b eagles and squirrels too fight Truth in the *Ramayana*, unlik the Mahabharata where men a fought for what they conside to be *Dharma*. Often, in the *Ma bharata*, even highly evolved were confused about their *Dha* Bhishma and Drona were so c fused at the atrocious strip naked of Draupadi by Duryo na and Dussasana, and

> "Their honour rooted in dis
> stood,
> And faith unfaithful held
> falsely true."

n Arjuna was confused about Dharma and asked Krishna in Gita to tell him what his Dhar- was. Rama, God Incarnate, ed as man in the *Ramayana* was recognised eventually to God even by Ravana, while ishna proclaiming himself God arnate, was scoffed at to the end Duryodhana, Dussasana, Sisu- a and others in the *Mahabha-*. The Golden Age had pass- and the Iron Age of Kali was the horizon.

ama, Sita and Hanuman; Lak- ana, Bharata and Satrughna; a and Kusa; Dasaratha and his es, Kausalya, Sumitra and Kai- ; the sages Vasishtha, Visva- ra, Sananda, Bharadwaja and astya; the saintly king Janaka; e mischief-making maid Manthara; the aborigine chief Guha; the monkey kings Vali and Sugriva, the outcaste saint Sabari; the eagle Jatayu; the terrible demon-king Ravana and his chief queen Mandodari, and brothers Kumbhakarna and Vibhishana and son Indrajit; what a galaxy of unforgettable characters covered by a thousand sculptures and paintings from the Himalayas to Rameswaram, from Nasika to Rampurwa! The Hazararama temple at Hampi, in the old Kishkindha country, the Prambanan temple in Java, the Angkorwat temple in Cambodia, and thousands of temples all over India have sculptured over and over again, in ever-changing forms of creative beauty, incidents from the immortal epic. Millions of Hindu houses reverberate with the reading of the scripture, and hundreds of platforms resound to the *Harikathas* of the Lord. *Sitakalyanam, Paduka Pattabhishekam* and *Sri Rama Pattabhishekam* draw thousands of people of all classes even today. Hardened politicians and men of the world turn to the epic in the evening of their lives, weary of the world and its disappointments and anxious to get some spiritual solace.

★

Rama, like Krishna, is one of the greatest characters in literature. He is an ideal man wedded to truth, master of his passions, learned in the scriptures, handsome to look at, a friend of all creatures, a terror to wicked men and loved by all good men. He is a mighty warrior, the bravest of the brave. A single arrow of his pierces seven *sal* trees, and convinces Sugriva and Hanuman of his ability to fight and conquer Vali. Still another arrow was enough to finish off Vali. A third arrow was sufficient to make Varuna yield a passage to him across the ocean. He killed the mighty Ravana with an arrow which smote down the demon-king and killed him and all his ten heads (representing the five *Karmendriyas* and the five *Jnanendriyas*). It is significant that Rama never sent word to Bharata or his army for help against Ravana. He was content to rely on himself and on the monkeys, bears, etc. Indeed, he told Lakshmana that, alone, he could fight Ravana and his demons, as Truth was on his side, and Truth would never be defeated by Untruth.

Rama was the soul of chivalry. When Ravana was rendered weaponless and chariotless in battle one day, he stopped fighting and asked him to come the next day fully armed to resume the fight! He is absolutely fearless.

When the two spies, Suka and Sarana, spy out his camp, in the guise of monkeys, and are caught hold of and taken before him, and Vibhishana, Lakshmana and Sugriva demand the death sentence for them, Rama asks them to be set free and be shown the rest of the camp which they had not s

> I have accepted all th
> names and forms attribute
> to God as symbols conno
> ing one formless omnipre
> sent Rama. To me, there
> fore, Rama described as th
> lord of Sita, son of Dasara
> tha, is the all-powerful e
> sence whose name, inscri
> ed in the heart, removes a
> suffering—mental, moral an
> physical.
>
> —Mahatma Gand

But his strength is only to p
tect the weak against the st
and to abolish fear, the gre
enemy of man, from the hear
man. He declares to Sita tha
one object is to banish fear f
men's hearts and that for the s
of helping the distressed he
prepared to sacrifice his king
his life and his wife. He did
come down to this world as
avatara, as some wrongly supp
merely to kill Ravana. That
only incidental. He had k
Vali, the conqueror of Kartav
yarjuna, who had defeated Rav
It is wrong to suppose tha
came down merely to kill
victim's victim's victim.

Rama is always shown as ca
ing his bow *Kodandam* with
for protecting the distressed

in the far south country, he always referred to as "*Kodanda* na". To see his wonderful re is to get rid of fear, for he there to protect us. He hates quest for conquest's sake. He mises Lanka to Vibhishana in ance and keeps his word.

s a man, no one can expect bet- qualities. He rejoices in body's joys, like a father, and es in everybody's sorrow. is the first to speak to stran- without waiting in pompous ity to be spoken to. He is not ll ambitious. He is reluctant e made Crown Prince by Dasa- a, and agrees to it only when aratha swears by his life that will have the Coronation done. loves his father Dasaratha ly, but loves Truth and *Dhar-* more. When Dasaratha is un- ng to grant the two boons to keyi, he is sent for by Kaikeyi tells him the whole story and s him, "Will you enable your er to fulfil his promises to me?" replies, "Mother, I am pained your thinking that I will not do What is this kingdom to me? at is forest life to me compared h keeping my father's pledges? hall take poison or jump into e fire at my father's bidding. th, O Lady, is God, and Truth the motto of our house. Truth e triumphs, never falsehood. Truth I am willing to die, let e leave the kingdom and go the forest."

For a moment, Kaikeyi's love and pride in Rama come back and her breasts swell with maternal tenderness, and she is ashamed of her own demands. Only on seeing again the mischief-making Manthara and remembering her words, she hardens her heart and says, "Do so then."

When Kausalya, on learning of his exile, wants to follow him to the forest, saying, "My husband's love I have not enjoyed for years. I live now only for you," he tells her, "Your place is by the side of your husband, mother dear. That is your *dharma*. Serve him. He needs you even more now." When the infuriated Lakshmana proposes the killing of Dasaratha and Kaikeyi as enemies, for making such cruel demands, Rama says to him, "Shall I kill my father for keeping his word with Kaikeyi? Shall I shoot down Kaikeyi for demanding her just dues? Shall I slay my younger brother, Bharata, who has no part or lot in all this? Which of these three crimes will satisfy your wrath?" and calms him.

He is the only man in all history to have never thought of any woman except his wife, and the epithet *"eka patni sthite vrataha"* (devoted to one wife) is apt in his case. He was so in days when kings had hundreds of wives and even his father was no exception. So chaste is he that the moment he sets his foot on Ahalya, turned to stone for her unchastity with Indra, she rises up again purified.

He and Sita were twin souls yoked together, and were inextricably united like substance and shadow, word and meaning, string and sound. Their love was a union of *souls* and not a union of mere *minds, bodies* or *goods,* much less lusts. That is why Sita never waned in her love for him despite his atrocious injustice. This injustice was in part due to his acting according to the wishes of his subjects like a constitutional monarch. And it must be remembered that the washerman who made insinuations against Mother Sita, leading to her banishment by Rama, has been condemned ever since then to walk about with donkeys!

Rama's rule of his subjects has been termed *Ramrajya.* It has been described by Kambar, the great Tamil poet, in immortal words. "In *Ramrajya,*" says Kambar, "there is no one who has not got enough; no one who has got more than enough; no one who is not his own master; no one who is another's master." (*Illarum illai, udayarum illai*). This is the *Ramrajya* which fascinated Mahatma Gandhi.

It is also significant that every subject in Kosala became like Rama or Sita, showing that Rama's rule steadily pulled up the people to his or Sita's own level, unlike the rule of autocrats and dictators who exploit the people and keep them down for ever. His greatest friends were Guha, the aborigine, Hanuman, the mon Sabari, the outcaste, and Vi shana, the demon. His colour *blue,* for he belonged to the w universe, like the blue sky ocean. When he was asked name boons, he did not ask a thing for himself. He asked father's spirit to withdraw the just curse against Kaikeyi a Bharata. He asked Brahma to suscitate the monkeys who died in the righteous war.

But, however great the *Ra bana,* or Rama's bow, was, could never equal *Ramanama,* Rama's name. Mahatma Gan the Father of the Nation, f realised this, and won Swaraj f India without a single casualty either side by using *Ramanam* his war cry:

"Raghupati Raghava Raja Ram
Patita pavana Seetharam."

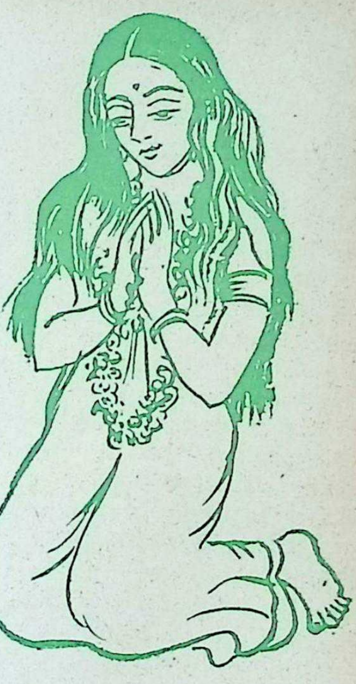
He met his death bravely calmly, crying out "Ha Ram!" have seen an Andhra widow of marching up nimbly the steep h of Tirupati, while I was fe lagging behind, muttering rep edly, "There is a name ca Rama." (*Ramamannoka namam nadi*). Mahatma Gandhi had i plicit faith in *Ram Nam.* So he h no thirst for power or positi His followers have no such im cit faith, and are not free fr thirst for power and position.

One materialist of modern In attacked Rama, in a book, as a for abandoning Sita, a coward f shooting Vali from behind, an nt for nipping off Sambhuka's d for doing forbidden penances. sent a copy of the book to me h a covering letter stating that had finished off Rama and was rly awaiting my opinion. I lied to him in a post-card: "I t know *who* you are, *how* you , or *why* you are. You know a ten-headed demon called ana wanted to finish off Rama failed. It is extremely unlikely you, with your one little head, succeed."

★

ta is the model wife and mother is responsible for keeping up standard of Indian women oughout the ages. She is the rnation of Chastity, and Suf- ing in its cause, and has made Indian women bear their in- erable sufferings patiently, re- mbering what she, Goddess In- nate, suffered more than they. has proved that the best safe- rd for a woman's chastity is the purdah or locked doors or ort, or guards, but her own pure .

The one outstanding quality in is her unparalleled devotion to husband and unique identifi- ion with him. But she is no brave than Rama, though in ifferent way. She insists on fol- ing him to the dreadful and un- own forest, with all its wild sts and terrors, loneliness and ivation, despite all his dissuasion. is not also afraid of the terrible Ravana, whom even Brahma and Indra feared. Unlike the two thousand and odd queens and princesses whom he had forcibly carried away to Lanka to cater to his lust, and who had been intimidated into submission by him, she treated his blood-curdling threats with contempt. Ravana's two thousand women-victims saw this with amazement and admiration. Ravana's threat to kill and eat her up if she does not submit to his lust rouses her laughter. He dare not force himself on her owing to the fire of her chastity. That was a "settled chastity," impervious to all attacks, whether of force or of cunning or of temptation.



When Rama asks her to prove her purity, after Ravana's death, she asks Lakshmana to make up a pyre, and jumps into the fire fearlessly and comes out unscathed. Later Indian women, unable to leap across death like Savitri, or jump into the fire unscathed like Sita, performed the cruel rite of *sati*, in wrong imitation.

But Sita had her pride too. When Rama asked her a second time to prove her purity, after the washerman's insinuation, she asked Mother Earth to take her to its bosom, and the earth opened and took its daughter to its own bosom. It will be remembered that Sita was got by Janaka from a furrow, when ploughing the sacrificial field, and that she was not born of the womb of woman, but was *Sacrifice Incarnate.*

She was extremely human and moved easily and affectionately not only with queens and princesses but also with the simple wives of sages in the hermitages. She was ever serene and at home in any situation. She accepted the forest flowers offered to her by hermits' wives with even greater delight than the costly jewels offered to her by her father, husband and father-in-law. She watered the plants in the hermitages with as great delight as enthusiastic gardeners and pointed out to Rama, on her return from Lanka, how the trees which she had formerly bent down to water had grown taller than her. The most appropriate epithet used Valmiki regarding her is *Kal* (ever auspicious).

She had ample sense and co monsense and a sense of hum too. When Rama asked her to main behind in Ayodhya and s Bharata, she retorted, "Am I to like an artist's beautiful (*roopajeeva*) catering to oth When you broke Siva's bow, father Janaka thought that were the manliest of men. Di make a mistake? Can you not tect your own wife even in a est?" Again, when Rama cas doubt on her purity, after Ra na's death, she tells him, "W are you behaving like vulgar who suspect their wives with reason?" When Lakshmana showing her the paintings of members of the royal family, a the Coronation, and was, f shyness, passing over his w painting, she asks him, "Wh this?" pointing to his wife, a has a laugh at his expense.

She is a good mother and her two children, Lava and K trained in all the arts and scien When she sees Hanuman bro as captive by her sons, she is h rified at the insult to him, but the same proud of her s achievement. She tells them Hanuman's greatness. She hur to the side of Rama who fin hard to win the battle against own sons who had seized the s crificial horse and already de

Satrughna, Lakshmana and urata in turn.

She is so indispensable to Rama t, like a twin-engined plane, ose one engine has failed and s therefore unable to carry on, ma too is unable to carry on thout Sita and enters the Sarayu d disappears. Sita says that the otion of a wife to her husband st be unconditional and untivated, and illustrates it by tiful similes. The inanimate Tara follows the Moon even in eclipse; the vegetable creeper twining the forest tree falls with in a storm; a she-elephant jumps the quagmire in a hopeless rt to save her lord the tusker o has fallen into it; a human e, married in the presence of e god of Fire, should do better.

Some amusement has been caus in recent times by a discussion learned men (perhaps in their xiety to justify their own lies) to whether Sita uttered a lie en questioned by the demons out Hanuman's visiting Lanka d talking to her in the Asoka rove. They forgot that, like her sband Rama, she was also there o protect helpless people from arm. She did not like to betray Hanuman, whose prowess she did t know fully then, and allow m to be caught hold of and killd off-hand by the demons. The story of Kausika Satyavadin,* whom Krishna condemned to ten thousand years in hell for telling the robbers where a helpless traveller had hidden, thereby causing his capture and death by them, shows how a little sin is permissible, and even inevitable, in this world to save our committing a greater sin, like drinking coffee or tea to save us from going in for alcohol.

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* See my book "Gripping Tales of Ind."

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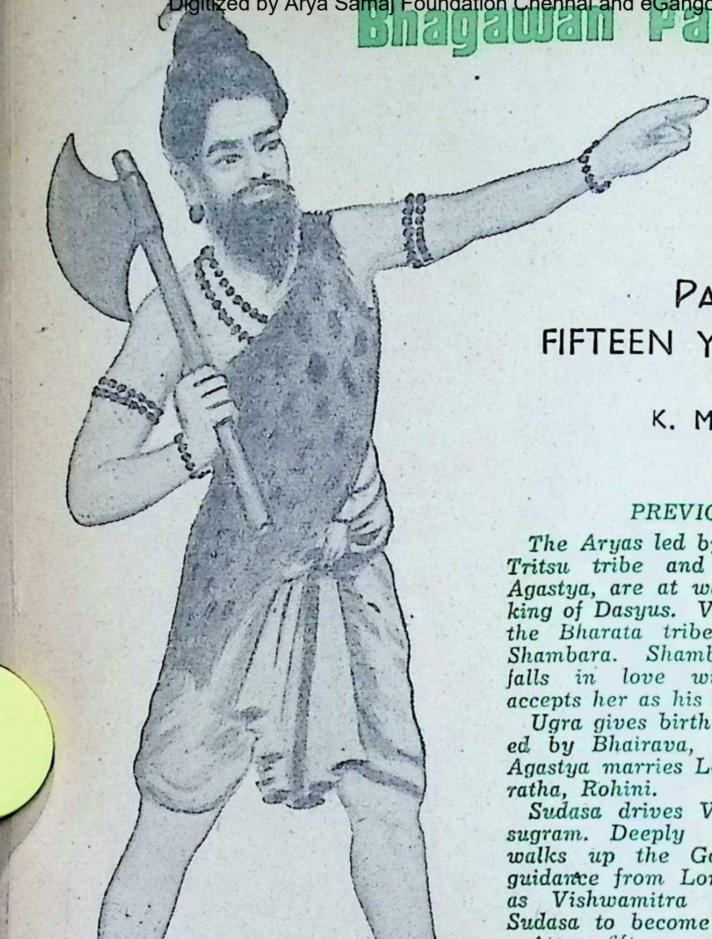

PART II:
FIFTEEN YEARS AFTE

K. M. Munshi

PREVIOUS STORY

The Aryas led by King Divodas
Tritsu tribe and his high-pries
Agastya, are at war with Shamb
king of Dasyus. Vishwaratha, the
the Bharata tribe is taken cap
Shambara. Shambara's daughter
falls in love with Vishwarath
accepts her as his wife.

Ugra gives birth to a son but
ed by Bhairava, high-priest of
Agastya marries Lopamudra and V
ratha, Rohini.

Sudasa drives Vishwaratha from
sugram. Deeply grieved, Vish
walks up the Gomantaka Hill
guidance from Lord Savita. He
as Vishwamitra and is request
Sudasa to become his high-priest.

After fifteen years Renuka,
Jamadgni gives birth to a son and
omens. He is named Ram
Chayamana wants to make
a foremost warrior.

2

KAVI CHAYAMANA IN A TEMPER

WHEN Rama had learned to walk, it became difficult to restrain him against his ll, for he knew no fear, wan- ed wherever he liked, and was fferent to what others wanted to do. His faculties were fect, for they received a full- s of sensation not known to elders. His smell, sight and e had an unusual intensity; eover, he possessed a cheer- ess which kept him happy h himself. He neither cried complained.

e loved Amba, Kavi and ma. He sometimes went to his her and was willing to have ection showered on him, but he ely played with children of his n age. He preferred the society horses and cows. He always ed away from his world and e had any hold over him.

When he was three years old, avi performed with great pomp e ceremony of allowing him to de a horse of his own, and as e grew up strong and sturdy, avi initiated him into the higher ysteries of riding and of swimng. Wherever the old man nt in the *ashrama,* the boy kept m company with the dignity of lion's cub.

Kavi soon became the laughing- ck of all the tribes. He was becoming senile, they said. One day, Haryashwa, the general of the Tritsus, coming to the old warrior for an important discussion, found him on all-fours playing at lions in order to teach Rama how to overcome the beasts. The leader was so engrossed in the play that he would not even look at his lieutenant. The game continued, Rama scratching the face of Kavi, Kavi pretending to roar and to bite Rama.

When the game was over, Haryashwa tried to crack a joke about the way the old man was behaving. But one stern look from the leader reminded the young general that he had better keep clear of everything connected with Rama.

Rama was soon initiated into the strict rules which were observed by the families of highbrowed Aryan rishis, but he followed them as though he had always been familiar with them. He worshipped his father and mother with devotion and was deeply attached to Kavi. He soon mastered the important sacred chants, and as he wandered along the banks of the Saraswati and climbed the hills which surrounded the *ashrama,* he began to invoke the Gods. But he was not awed by them, nor did he ever supplicate them. He took them for granted as if they were a part of his world, a sort of unseen Bhrigus whom he knew well. And when he worshipped his ancestors, Bhrigu and Shukra, Chyavana and Richika, whose exploits Amba had narrated to him again and again, pride lit up his eyes.

As Rama grew up, the beauty and strength of the Bhrigus came to a full-flowering in him. He was very tall for his age. His shoulders were broad, his waist leonine. His face was full, his nose proud, his mane dark, his bearing irresistible. When he was angry, his dark eyes flashed with a concentrated fury.

Rama was a law unto himself, an inscrutable individual for a boy of his age. He often mixed with boys of his age, or even with the older boys of the *ashrama*. Meanwhile, no arm was stronger than his, no rudeness could shake him, no roughness could disturb him. From his early years he had been the most important child in the *ashrama*. But at the same time, he had irresistible charm: his smile was bewitching and he received what he wanted with the grace of a God.

Kavi Chayamana saw his hopes fulfilled in the boy. Rama was not only courageous, but did not know what fear was. He was always anxious to ride the most dangerous horse and wielded his little bow and other weapons of the Bhrigus, with unerring p cision.

But soon the affairs of R assumed dangerous proporti When he was eight years old, was invested with the sa thread. Jamadagni then thou that he should become the di ple of Vishwamitra and study sacred, holy lore of the ancient

Kavi was most indignant at suggestion that as in the case his elder brothers, Rama sh only receive the education ap priate to a rishi's son. He remi ed his master of the promise m to him. Anyway, Rama was He could not be sent to Vish mitra for studies which would make him a coward. If he sent at all, he would go and with Rama in the *ashrama* Vishwamitra.

Soon the Sage Jamadagni Kavi were in complete disag ment on every point relating the education of Rama. The m ter was referred to Vishwam himself, who tried to persuade old warrior to be less obsti The world had made great p gress, said the great Sage. B learning and rituals had advan since the days of Kavi Chayam and the Sage Richika. A yo Bhrigu must therefore be educ in the proper way.

Kavi was not an adept at d cussion; so he never answ any of Vishwamitra's points. simply sat sullen, silent and ate—only shaking his head to press his disagreement. Natu- ly, Vishwamitra took the final ision: Rama was to be brought his *ashrama*. Jamadagni en- sed it. There was nothing re to be said.

Three days before Rama was to sent for his initiation to the *rama* of Vishwamitra, the Bhri- s discovered to their horror that i Chayamana and his favourite se had disappeared. Everyone ssed what had happened. The reme commander of the Bhara- s, Tritsus and Bhrigus had left a temper for the old Bhrigu- m where he had once lived. If could not educate Rama in his n way, he would not be there see him educated in any other. is sudden step on the part of e great military leader had a ggering effect on the tribes. ny wise people looked upon it s childish, but the fighting men of e tribes were devoted to their der and resented his being ghted in this way. In spite of ir great respect for Sage Jama- gni, the Bhrigus also disliked is treatment of Kavi Chayamana, r, to them, he embodied the great rtial tradition of their ances- rs.

King Divodasa of the Tritsus s a very wise man. He did not ow how he was going to con- ct the war which he was waging the moment without Kavi Cha- mana, nor what was to happen the morale of the armies. So he held hurried consultations with the Sages. After all, three of Jamadagni's sons had been receiving training as rishis. Surely one of them might be brought up in the martial traditions of the Bhrigus.

The Sages thought the action of Kavi Chayamana foolish, but yielded to the pressure of King Divodasa and the general opinion in the allied tribes. So Haryashwa, the general of the Tritsus, and Kavi's youngest son Vimad, who was in charge of Rama, were sent to Bhrigugram to bring the older warrior back.

During all these months, while the method of his education was under discussion by the great Sages, Rama remained unconcerned. He went swimming with Vimad, rode his horse morning and evening and tried his hand at the manipulation of unwieldy weapons. He played with Loma and joined her when she went out riding on his favourite pony. At night he went to Renuka's hut and quietly slept.

When Kavi Chayamana disappeared, he asked his tutor, Vimad, where Vriddha was; for that was the pet name by which he always called the old warrior.

"I do not know," was Vimad's reply.

"I want to go to him," said Rama suddenly making up his mind.

Vimad could say nothing.

Rama then went to his mother, "Amba, I want to go to Vriddha."

"I do not know where he has gone, my child," replied Renuka with tears in her eyes, for she was distressed at the controversy that was raging about Rama's education. "He will soon return. Don't worry."

This did not satisfy Rama; so the next morning he went to the palace of King Divodasa to see Loma. "Where has Vriddha gone?" he demanded of her impatiently.

Lomaharshani had the curiosity of the eternal feminine. She had been gathering all the titbits about Rama and what was happening between Vishwamitra, Jamadagni and Kavi Chayamana. "They want you to leave Vriddha," said the gossip-loving girl. "They want to entrust you to Gurudeva for your education in the same way in which your brothers have been. Vriddha is therefore very an
So he has left us all and g
away to Bhrigugram. He is n
coming back, I am certain."

Rama was furious. "I will go
Vriddha," he cried and stamp
his foot.

"How can you?" asked Lo
"Bhrigugram is far, far away, b
yond the mountains and rivers a
jungles. Don't forget that y
are the son of Maharshi. You w
have to be a Rishi yourself, a v
learned Rishi, who can chant t
sacred *mantras*, light the sac
fire and commune with the Go
Don't worry. I can always see y
and there are several boys l
you in Gurudeva's *ashrama*. Y
will be very happy there."

But the brow of Rama remai
clouded. "I want to go to Vriddh
he thundered and left.

[*To be contin*

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mortal India—57

J. H. Dave

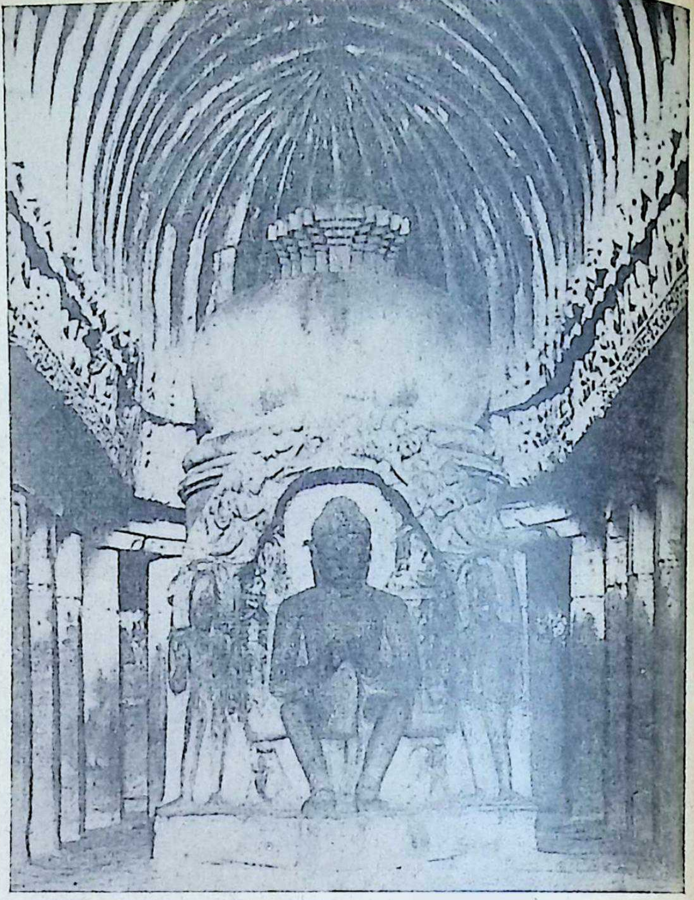
ELLORA

BOUT fourteen miles north-west of Aurangabad in 20°-2′ N and 74°-50′ E are situ- d the groups of cave temples at ra. They contain some of the est and finest examples of the k-cut works of Buddhists, hmins and Jains. In Western a itself there are more than 40 avations of this type. Those example at Ajanta, Karle, Kan- i, Bagh, etc., are Buddhist caves; Elephanta there are Saiva caves; Jogeshwari, Mandapeshwar and ami also there are Brahminical es. Jain caves are also found in arasinha. But the cave temples Ellora are the largest and the st varied, and they are of all three types, the Buddhist, hminical and Jain.

Ellora is perhaps derived from apura; it is also called Verule, lora or Elura. These caves are cavated in the face of the hill and y are arranged from north to uth. The distance from north south measures 1¼ of a mile. is in the form of a curve, from rth to south, with two horns ojecting towards the west. The ddhist caves are situated at the uthern end, the earliest ones ing at the point where the curve bends westwards. In the north, there is a group of Jain caves. The Brahminical caves are situated in between these two groups of Buddhist and the Jain caves. In all there are twelve Buddhist caves, seventeen Brahminical caves and five Jain caves. The ascent of the ghat is on the south side of Kailasa and passes over the Dasa-Avatara cave. About sixteen caves are to the south of the Kailasa temple and approximately an equal number to the north of it.

Ellora caves are mentioned by Masudi, the Arab geographer of the tenth century. He describes them as a celebrated place of pilgrimage. Firishta also refers to this. Thevenot visited them in about 1667 A. D. So also Perron, Malet, Sykes and many others.

The Buddhist caves lying on the extreme south are dated from 350 to 550 A.D. The first few Buddhist caves are popularly known as Dhedavada caves. It is suggested that this name may be a corruption of Theravara; meaning the place of the Theras or the Buddhist teachers. Another explanation is that it was in later times occupied by Dheds. The first cave



Ellora: Visvakarma Cave, Interior

is a vihara, with eight cells meant for the monks. The second has a hall for worship. It has a flight of steps. It has a verandah having figures of big dwarapalas. The roof is supported by twelve columns. The galleries in the front have pillars with rich decoration. On the back wall ther a seated image of the Buddh feet high. The third cave i vihara. At the northern end of verandah is a chapel contai the image of Buddha seated o lotus. The fourth cave is al vihara with a shrine of Bu

all ther
Buddha
cave l
n end of
contai
seated c
e is al
of Bu

ting under the bo tree. The h cave is popularly known as edavada or Maharwada. Among single storeyed viharas, this is largest cave. There are two s of ten columns supporting e roof. It is inferred that this e used to be the hall of sembly.

Cave No. 10 is known as the akarma cave. It is a Chaitya e with a large open court in t of it. It is frequented by penters who come to worship dha as Visvakarma whom they l to be the patron of their craft. gusson and Burgess observe t though this cave is not so nificent in its proportion or ere in its decoration as the t cave at Karle, it is still a ndid work. The inner temple sures 85' x 43' and it is 34' h. Fergusson dated this at ut 600 A.D. Some hold it a le later. The large court in t of it is reached by a flight of ps; the galleries have nice pils. The remarkable feature is t the horse-shoe window here cut up into three divisions like window. There is a colossal atue of seated Buddha; the roof so carved that it appears to be imitation of ribs.

Cave No. 11 is known as the Do al cave, because it was regarded consisting of only two storeys, t the third storey was discovered 1876. The middle storey has ht pillars in front and five cells. e central one has a statue of ddha.

Cave No. 12 is known as Teen Thal. It has three storeys. The court in front leads to a big hall 115' x 43'. Beyond this, there is a second hall 42' x 35'. It leads to the shrine of Buddha. There is one image of Buddha 11' high. The middle storey has two rows of eight pillars and has an elaborately carved shrine. The topmost floor has five rows of eight pillars with a hall 115' x 70'. On both sides to the wall there are large images of seated Buddha. It has been observed that the sculptures here are in the Brahminical style. Fergusson observes that this bears decided evidences of belonging to the latest form of the Mahayana sect of Buddhists and was perhaps one of the latest executed, probably not before 700 A.D.

Between the Buddhist caves in the south and the Jain caves in the north are situated about 16 Brahminical caves. In magnificence and richness of decoration they are superior to both the groups. It has been observed that in the earlier stages the Brahminical caves imitated the arrangements of the early Buddhist caves but in due course they gradually got emancipated from Buddhist influence, and these Brahminical caves culminated in the Kailasa which is not only the largest and the most magnificent rock-cut temple in India but as is observed by Fergusson "completely free from the influence of Buddhist architecture".

Within a short distance from the Teen Thal Buddhist cave starts the group of sixteen Brahminical caves—the first cave (No. 13) is only a sort of Dharmasala for the visitors, being a plain room. Cave No. 14 is known as *Ravana-ka-khai.* In the front there is an open hall 54′ x 55′ leading to the shrine, which is surrounded by a wide passage for pradakshina. On the southern wall there are Saiva sculptures. They include the Mahishasuri, Siva and Parvati playing chaupat, Siva dancing tandava, Ravana ready to carry off Kailasa being fixed under the foot of Siva, and Bhairava with his foot on a dwarf. The northern wall has Bhavani resting on a tiger with a trisula in her right upper hand; Lakshmi among lotuses; Varaha or the boar incarnation of Vishnu; four-armed Vishnu seated in Vaikunta; and Vishnu and Lakshmi seated together.

Cave No. 15 is known as the Dasa-avatara cave. There is a partially deciphered Sanskrit inscription in this cave mentioning the names of Karka, Indra, Dantidurga and other kings of the Rashtrakuta dynasty from 660 to 850 A.D. The court of this cave is hewn out of a solid rock. There is a sacrificial hall in the middle. The cave has two storeys. The lower has two rows of eight pillars. The upper storey has seven rows of six columns and those in the front row are richly carved. The sculptures are similar to those in the Ravana-ka-khai cave. T is also the image of Bhairava a garland of skulls; the mar of Siva and Parvati is also de ted. Siva is springing out o linga to protect Markand Water is poured by elephants o Lakshmi; Vishnu is resting o five-hooded serpent; the Vam and the Narasimha avataras Vishnu are also depicted. In south side of the back wall t is a representation of Siva in a linga with flames issuing f the sides of it. Another repres tation depicts Siva who has se the chariot of the Sun, made four Vedas his horses, a Brahma, his charioteer and wh going out to fight the Tarakas

Kailasa is considered as most remarkable of all the c temples in India. It is a rock- temple. It is stated in one of Talegaon copper plates that Rashtrakuta king Krishnaraj (about 768-769 A.D.) built famous Kailasa Nath temple Ellora in imitation of the Kai Nath temple at Kanchi. T temple is dedicated to Siva an rightly considered as the no Hindu memorials of ancient In Fergusson attributes the templ the Rashtrakuta King Danti Du (725 to 755 A.D.). The sculptu and the architectural style of t temple are stated to be later t the Papanatha temple at Pat kal, near Badami. The arra ments and even the dimensions the two temples including the s architectural ornamentations very similar. The raths of avallipura are the earliest mples of rock-cut temples and asa is stated to be the latest. s stated that more than two s of tons of rock should have n excavated to construct this ple. Near the entrance there two gigantic stone elephants. site the temple there is a Nandi; the temple measures x 109' and is 96 feet high. It three parts; a porch, a central and the inner shrine. On the s of the bridge connecting the h and the shrine of Nandi and on the walls of the staircases re are large sculptures repre- ting scenes from the *Rama-* . On the southern side there statues of seven goddesses and esh; east of this is a plain e and on the upper storey of s cave, perhaps connected with temple by a hanging bridge, re is a relic of Ravana shaking lasa. The corridor of the tem- has various representations of va and Vaishnava scenes. The w of the entire temple is highly pressive. Though the temple dedicated to Siva, it has also ures of Vishnu and the entire ranic pantheon. Kailasa is a eat monolithic temple. It is iso- ed from the surrounding rocks d it is carved both inside as well outside.

Rameshwara cave is No. 21. is is a Saiva temple. Its porch has three rows of four pillars. Nilakantha Cave is No. 22. There is a linga in the shrine. Cave No. 25 is known as Kumbharwada cave. It had the figure of the Sun God with seven horses yoked to a chariot. Cave No. 27 is known as Gopi Cave and No. 29 is known as Sita-ki-Nahani.

On the northern side there are five Jain caves. They are dated from 8th to 13th Century. The 1st cave of this group is Cave No. 31 which is known as Chota Kailasa. It imitates the great Kailasa and is left incomplete. Cave No. 33 is known as the Indra Sabha Cave. It is believed to be the earliest of the Jain caves. There are statues of Parasnath, Gautama Swami and Mahavira. On the walls there are statues of Jain saints. A portion of cave No. 33 is known as Jagannath Sabha. The sculptures here are in a very nice and perfect condition. The walls have the figures of Mahavira and Parasnath. This Jagannath Sabha Cave is internally connected with the Indra Sabha Cave.

Seven miles from Devgiri or Daulatabad is the modern shrine of Ghrishnesa, which is considered as one of the twelve jyotirlingas. Some people had suggested that the Kailasa temple at Ellora was the Ghrishnesvara Jyotirlinga but now it is ascertained that the two are not the same. The present Ghrishnesvara temple was constructed by Rani Ahalyabai.

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Uttara Kanda –7

N. Chandrasekhara A

SITA BANISHED

Sage Agastya related to Sri Rama the lineage of Ravana, how he got the name, how he battled against Indra, Varuna and other Gods and how he earned the curse of women. Sri Rama rewarded all helpers against Ravana and bade them farewell.

THAT same evening, Rama and Sita left to reside in their pleasure garden. The garden was a beautiful one containing an innumerable variety of trees, which bore flowers and fruits during all the seasons of the year. Birds of bright colours and plumage were singing. Lakes and ponds of various sizes and designs adorned the garden and the steps leading down to the waters were inlaid with precious stones. There were green lawns and bowers; and rest houses of different designs. Rama relaxed on a seat covered with flowers; and Sita sat by his side. They feasted and watched the dancing of beautiful damsels and heard with rapture their melodious songs. Thus Rama spent many days. In the mornings, he attended to his royal duties and in the afternoons he retired into the inner apartments. Likewise, Sita offered *puja* to the gods and to her mothers-in-law in the mornings and joined her h band later in the day.

On one occasion when they w alone, Rama seeing that Sita w with child, wanted to know w her intensest desire was so t he could have it fulfilled. She s she had no other wish than spend at least one night in a h hermitage on the banks of Ganga in the company of sa Rama told her that she could so the very next day.

Saying this, he and his frie went to the middle apartments the palace. There a number courtiers and story-tellers jesters were found assembled amuse the king. Rama as them what the people were say about him, his brothers, and al Sita and Kaikeyi. A man ca Bhadra folded his hands and sta that everyone was delighted Rama's victory over Ravana. satisfied with this general ans Rama pressed him to speak fully giving out the good as

the bad things that were being
. Thereupon, Bhadra said that
le many persons were applaud-
Rama for building a bridge
the ocean and killing Ravana
the help of the vanaras, some
not approve of his taking back
who was abducted by Ravana
kept in his pleasure grove at
a for long. If Rama did not
lt at this, they must also tole-
the same conduct in their
s, as the people generally fol-
the king's example. Such was
talk in the city. Verifying the
h of this from the others pre-
Rama became very sad and
olved the assembly.

ama sent an attendant to fetch
kly his brothers Lakshmana,
rata, and Satrughna. The three
thers hastened to Rama. They
him downcast, agitated, and
ressed. His face was like the
n under eclipse or the setting
bereft of his brilliance. He
ked like a lotus without its
endour. His eyes were filled
h tears. The brothers fell at
s feet. He embraced them and
ked them to be seated. He said
t they were his life, his all in
and that he was ruling a king-
which they had acquired.
ey were wise men and must
ten to what he was going to tell
m. He spoke to them of the
sip about himself and Sita pre-
lent in the town and which he
d heard. It was true that Sita
bjected herself to the ordeal by fire in Lanka in the presence of all the gods who proclaimed her perfect purity and she was handed over to him by god Mahendra himself. Assured thus of her spotless character, he took her and brought her with him to Ayodhya. But the talk in the city upset him very much and made him sad beyond measure. To avoid calumny, he would give up his own life and even forsake them too. Why then bother about Sita? There could be no greater affliction to him than to lose his reputation. He asked Lakshmana to take Sita the next morning in a chariot to the other side of Ganga where lay the hermitage of Valmiki on the bank of the Tamasa river and leave her there. "You should not cross my wish, Lakshmana, and plead for Sita: Do not hesitate. If you do not readily do my bidding I would consider all of you unfriendly to me. Sita wanted to see the *ashramas* on the Ganga and I agreed to send her there." Saying this, Rama retired, with his eyes dim with tears.

Next morning at dawn, Lakshmana asked Sumantra, the charioteer, to bring the chariot. No sooner was the order given than it was carried out. Lakshmana invited Sita to get into the chariot and she did so without hesitation, taking with her a number of precious stones and costly clothes saying that she would give them to the *ashrama* ladies.

[*To be continued*]

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Sanskrit Lessons

(1)

As announced in the last issue, the first of the Sanskrit lessons starts from this issue. Readers who are desirous of learning the language are advised to file them safely for future reference.

[In these lessons a knowledge of the Sanskrit alphabets is assumed]

NOUNS

कार्यम् (*Karyam*) = Work
भोजनम् (*Bhojanam*) = Food
स्नानम् (*Snanam*) = Bath
प्रक्षालनम् (*Prakshalanam*) = Washing
वस्त्रम् (*Vastram*) = Cloth
गृहम् (*Griham*) = House
पात्रम् (*Patram*) = Vessel
भ्रमणं (*Bhramanam*) = Wandering
पठनम् (*Patanam*) = Reading
ज्ञानम् (*Jnanam*) = Knowledge
पत्रम् (*Patram*) = Letter
पुस्तकम् (*Pustakam*) = Book
वृत्तपत्रम् (*Vrittapatram*) = Newspaper
वार्ता (*Varta*) = Report
कविता (*Kavita*) = Poem
लेख: (*Lekhaha*) = Article
नवनीतम् (*Navaneetam*) = Butter
दुग्धम् (*Dugdham*) = Milk
शाकम् (*Sakam*) = Vegetables

VERBS

करोति (*Karoti*) = He does
करोषि (*Karoshi*) = You do

करोमि	(*Karomi*) = I do
पठति	(*Patati*) = He reads
पठसि	(*Patasi*) = You read
पठामि	(*Patami*) = I read

PRONOUNS

अहम्	(*Aham*) = I
त्वम्	(*Twam*) = You
सः	(*Saha*) = He

SENTENCES

सः करोति।	(*Saha karoti*) = He does.
त्वं करोषि।	(*Twam karoshi*) = You do.
अहं करोमि।	(*Aham karomi*) = I do.
सः पठति।	(*Saha patati*) = He reads.
त्वं पठसि।	(*Twam patasi*) = You read.
अहं पठामि।	(*Aham patami*) = I read.
सः कार्यं करोति।	(*Saha karyam karoti*) = He works.
अहं भोजनं करोमि।	(*Aham Bhojanam karomi*) = I eat.
किं त्वं स्नानं करोषि ?	(*Kim twam snanam karoshi?*) = Do you take bath ?
सः वस्त्रप्रक्षालनं करोति।	(*Saha vastraprakshalanam karoti*) = He washes clothes.
बालकः भ्रमणं करोति।	(*Balakah bhramanam karoti*) = The child wanders.
माता पत्रं पठति।	(*Mata patram patati*) = Mother reads a letter.
पिता वृत्तपत्रं पठति।	(*Pita vrittapatram patati*) = Father reads newspaper.
सः वार्तां पठति ।	(*Saha vartam patati*) = He reads a report.
कृष्णः कवितां लिखति।	(*Krishna kavitam likhati*) = Krishna writes a poem.

[*To be continued*]

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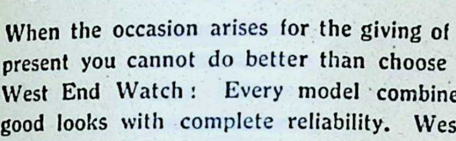

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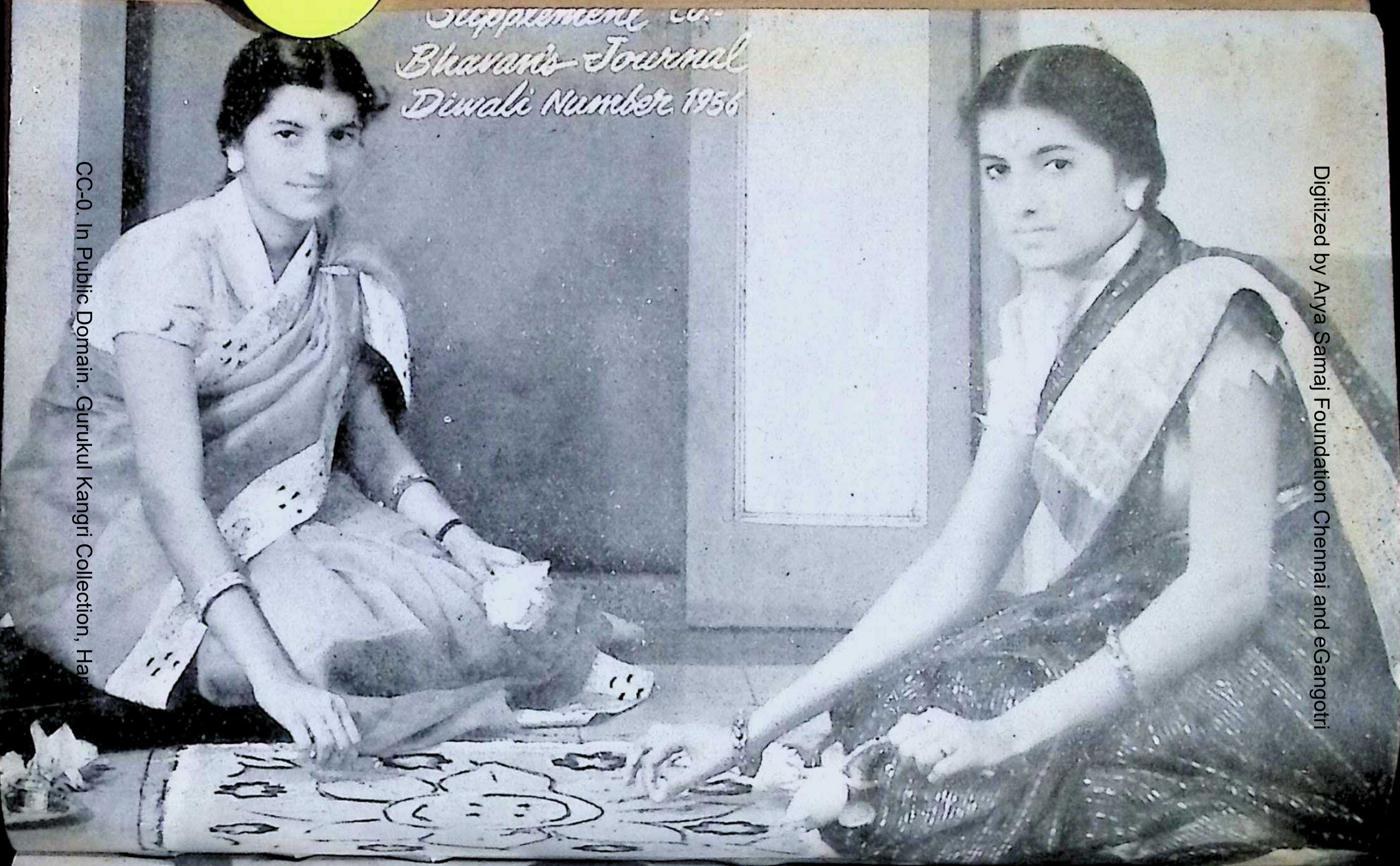
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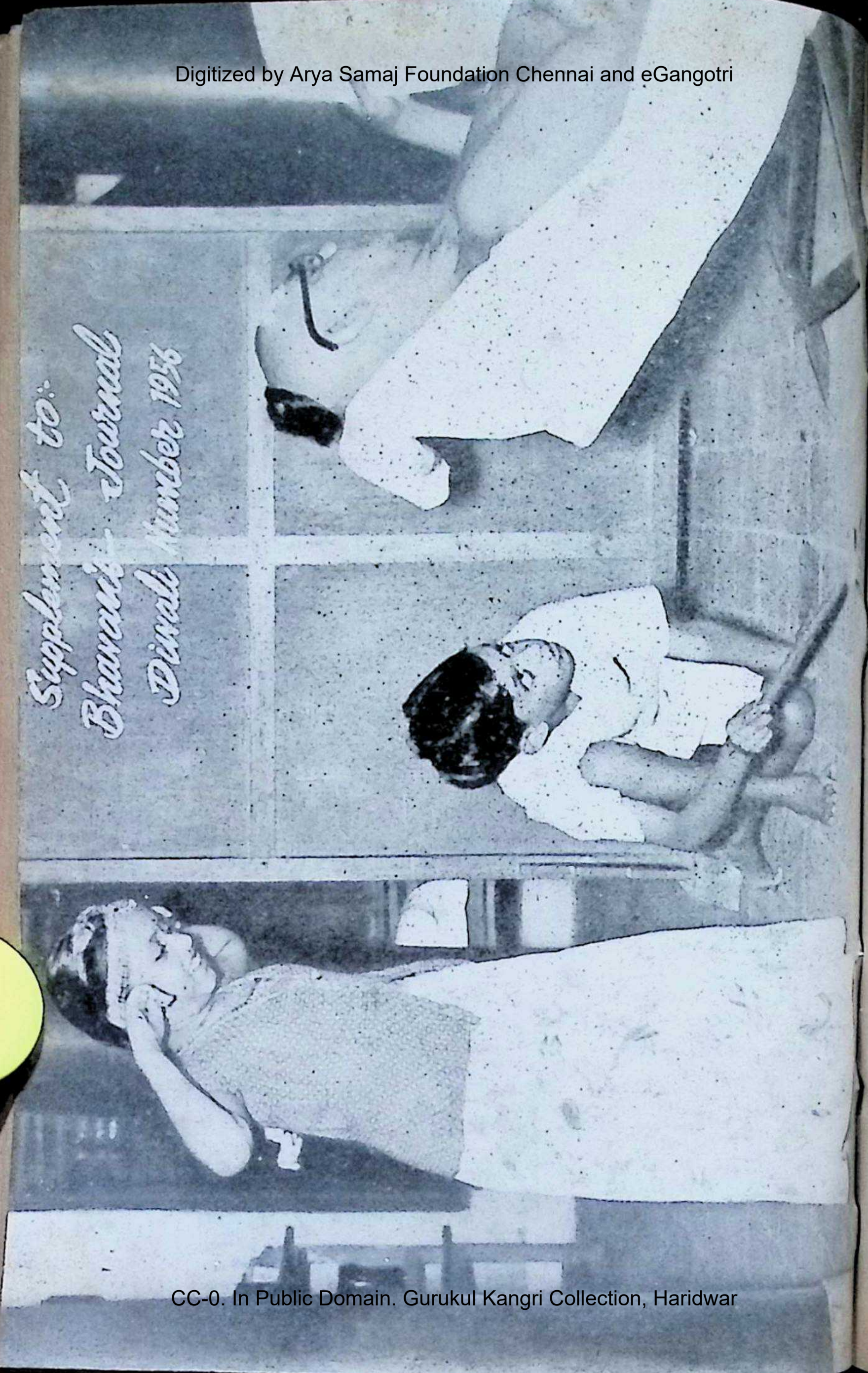

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Arjuna's Vision

●

P. B. Vacha

●

Then spake the Lord Divine, Just Janardan*
To God transformed from mortal man.
"Now see me with thine inner eye which is
Myself; for this thy seeing sight
Is blind and scatter-brained. Like falling rain
That breaks the one dense cloud in countless drops;
Or Sol's dispersing rays that dissipate
In myriad Maya-shapes Creation's formless mass—
One whole within the womb of primal night,—
It saw the million shadows, missed the One,—
The one and only radiant, true Reality,
Which is Me."

And Arjun dazzled by that light divine,
Which in a flash illumined all the world,
Revealed the mind and measure infinite
Of God, creating and consuming endlessly,—
Rolled his blind, staring, sightless orbs.
With trembling limbs stood on the awful brink
Of Time, and gazed on that Stupendous Form,
Compact of terror, light, and gloom and grace,—
Upon that fatal field of fire and blood
And faith, of all-devouring Death,
And everlasting life,—Kurukshetra.

The Lord proclaims;
"Behold me as I am,
See me in my garb of flames.
I am the Central Self,

---

* One of the names of the Lord Divine, Shri Krishna who, acting as Arjuna's charioteer on the battle-field of Kurukshetra, reveals himself as the Supreme Godhead.

And Sum supreme of all that is
Of bane and bliss.
I am the teeming, overflowing womb
Of living Life;—
The all engulfing tomb
Of all that stir and breathe
Here underneath;
I am the Death
Of Life, and Life of Death.
I am the glory and the gloom
Of day and night.
The sprouting seed, the choking blight,
Of bud and bloom.

I am the dark descending hail,
That burns and withers waving fields,
And turns to ashes, all the hopeful yields
Of ripening fruit and golden grain.
I am the laughing rain,
The grateful soil.
I am both Toiler and the Toil.
I am the warbling note
Within the Koel's throbbing throat.
I am the high and holy hymn
Sung by saints and seraphim.
I am the singer and the song;—
Prayer, praise, and curse,
The Law of Right, the rod of wrong,
That move the Universe.
I am both nymph and swain,—
The lusty lip, the flaming face,
The Rapture of embrace
When lovers meet; and I the pain
That splits the aching head in twain;—
The void within the heart
When lovers kiss and part,
Never, never, never to meet again.

I am the tiger's tooth and claw
That rends his victim,
Limb by limb.
I am the red and rushing flood
Of Living blood;

And I the lips that lap
The blood, oh Gudakesh!
—The teeth that tear the quivering flesh!
I am hunter, quarry, snare and trap;
The killer and the killed I am—
The Lion and the Lamb.

I am the Eagle which High Vishnu rides;
The cobra coiled round Shiva's neck;
The ivory idols, temple brides,
The gems and wreaths the idols deck.
The Lord and Master absolute
Of man and brute;
And lo! my foot
Cracks mine own skull, and tramples down the root
Of growing plant and flower and fruit.

I am the smiting sword,
The saving shield,
The hands that wield
Sword, bow and spear;—
The Chariot and the Charioteer!

I am the Ved, the Sovereign Word;
I am the Mystic Om!
And I the bright revolving dome
Of sky,—stars, sun and moon,
That light up night and noon.
And Death's Cimmerian dark
Which swallows up Life's spark.

I am the Sleeper and the Sleep;
And I the secret stab
That murders sleep,—
Even when most trustful and most deep.

I am the wing, I am the wind;
The throbbing heart, the thinking mind,
The seeing eye;
The primal and the final harmony.
See, see in me, the sum of all—
Of mine own purpose primeval,
Forgathered like a bursting ball.

Brahma, Vishnu, Shiva's light,
Life-kindling love
Of man below and gods above!
See too in me,
Flow ceaselessly,
The venom and the spite
To mar my own perfected plan
For beast and bird and man.
Behold me as I stand and blaze—
The Man Supreme—The Godhead Infinite!

I am, oh! princely Parth![*]—
I am the rich abundant wealth
Of harvest and of hearth;
The deadly dearth
That comes of wasting war and red rapine,
Of flood, of fire, and famine.—

The Time-spirit see in Me—the dreaded Kal—
That ceaselessly devours all!
Stern, steadfast, indiscriminate,
Stirred by neither Love nor Hate.—

Thou art a warrior born,
Oh, Parth, a Kshatrya sworn
To raise thy sword and fight,
With all thy mind and might;
Go, smite and slay
These who stand in battle array—
They are but clods of brittle clay—
Thy kinsfolk, thine own kith and kin,
For whom thy heart with pity yearns
And love. Smite, slay, and win!
—By me they are already slain.—
Be stout of heart and strong of hand.
Free from all pleasure and all pain.
Wield thy javelin and brand,
And hack, and maim, and kill.
Do thy duty, do my will,
And my fixed purpose loyally fulfill—
To make, destroy, and recreate,
Without a breath of love or hate,

---

[*] One of the names of Arjuna.

Act, act for Action's sake alone,
Regardless of its fruit and meed
For Action is the Kshatrya's creed.

Repress all craving and desire;
For thy spirit's mounting fire
Is smothered by this smoke.
Be calm of spirit, equable in mind;
Believe in Me, be wholly free
From all attachment, enmity;
Thy human passions leave behind,
And thou shalt come and dwell in Me,
In perfect peace—eternally.—

The constant soul through childhood, youth, and age,
Serene and sure, pursues his pilgrimage.
Even so, unscathed and unperturbed, he sails
In frail, successive body-boats;
And on the shoreless ocean floats
Of ever-rolling Time.
The bright, unbodied soul,
Rejoicing in his deathless prime,
Discards his torn, worn body old,
From time to time;
Assumes a new one and a whole;
—Even as for raiment new,
Of bright resplendent hue,
We change the garment old.
Thy frame is finite, weak, and frail,
And fades away without a trail;
But that which doth within it dwell
Is deathless, indestructible;
From death and change and blight immune,
And with the Infinite in tune,"

Then Arjun spoke:—
"I see thee Awful Vision, Power Divine!
Thou Man Supreme—Oh! Perfect Pur'shottum!
Omnipotent. The splendour and the Sum
Of living Nature's never-ending line.
The mirror true,—the all-engulfing mine
Of things that are, or were, or yet to come.
I see thy myriad changing moods and forms

Of Beauty, Terror, wanton Playfulness,
To blight and bruise, or soothe, sustain, and bless.
Now like a tiger fell that rends and storms;
Now mother's breast to nourish and caress!
I see thee with infinite joy and grief,
God, Demon, Angel, Rainbow, Lotus-Leaf!
Beauteous, benign, and dread, beyond belief!"

"—I see thy million flaming mouths,
Thy myriad murderous teeth and tusks,
That suck the juice and spit the husks
Of living flesh and budding growths.
Thy countless, cruel, bloody hands
Stretch far o'er all the seas and lands,
Red with the blood of countless killed,—
Most mercilessly spilled.
Tremendous Shape! I tremble and adore!
I see thy mighty mass,—
Thou whom men call Jagannivas—
Of light and energy extend from shore to shore.
I see thee swell oh! Universal Soul!
And in an instant fill all space from pole to pole.
I see Thee touching heaven, out-topping all,
Oh mighty-armed, of many mouths and heads,
Insatiate bellies bottomless!—
I cannot bear this blaze nor brook this sight;
My human soul recoils with fright;
My kindred Kurus, princely Pandavas,
Oh mighty-armed Jagannivas!
Bhishma, Drona, Karna, Duryodhan,—
Whole gleaming armies, all the sons of man,—
I see them all resistless rush into thy jaws;
Bleeding and crushed, to gorge thy myriad maws!
I cannot bear this horror even with my inner eye;
My human soul abhors; and yearns imploringly
For thy true gracious self, thy form benign,
Sweet gentle eyes, and hands, and human face divine!

I cannot stand this blinding blaze;
Turn to me thy heart of grace,
Thy mild and soothing human face;"

—Suppliant the warrior stood and still,
With bowed head, clasped hands, and trembling limbs.

And then the Lord Divine at once withdrew
His awful shape; subdued his flaming hue
Of fire and blood; assumed his gracious look
Of love and pity; lighted every nook
Of heaven and earth with mellow moonbeam's glow,
The ray serene and tranquil love
Of the still and silent stars above.
And Arjun sank upon his knees,
In breathless adoration mute.
And a great perfect peace
Fell all around and filled
His heart, and all the air was stilled
In solemn silence absolute.

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Our Fortnightly Profile—57

MAO TSE-TUNG

THE recent degrading of Stalin, Tito-Khrushchev parleys and the Polish turmoil have led to wide speculation in the capitals of the world as to the future of the communist empire. Perhaps the one factor that may yet present some difficulty in any new formulisation of doctrine is the continued personal leadership of Mao Tse-Tung (pronounced Mo-se-tung) among Chinese communists, against the collective leadership for which Russia seems to have plumped.

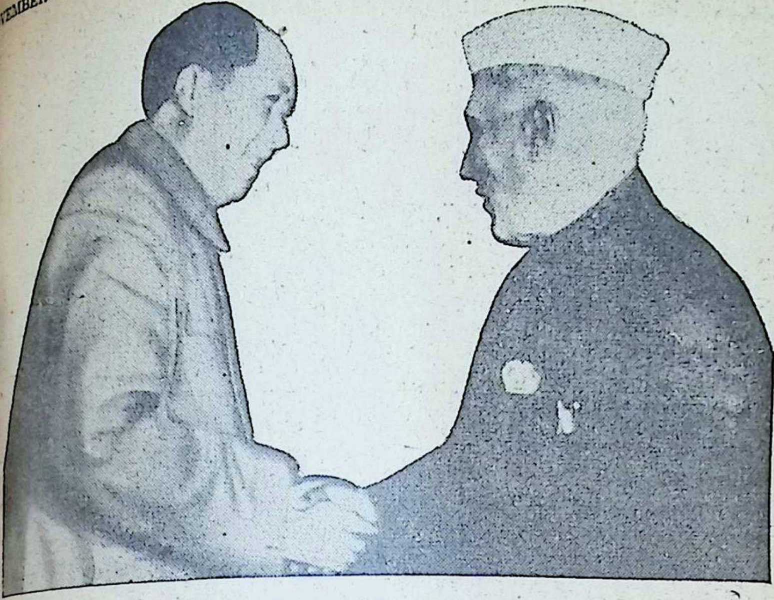
Considered only next to Stalin as a Marxist theoretician, Mao is rather tall for a Chinese, five feet ten, heavy-shouldered, with a high forehead, round full face, long sleek hair, bushy eye-brows, keen broad eyes, pursed lips and quiet manner. He gives one the first impression of being a solid person. A feminine streak in the general appearance, however, gives a slant to that impression that after all, he is not so earthy; he is in fact a practical idealist. He is a man with a big idea; but very much a realist, given to pursuing that idea indefatigably and ruthlessly. He is a terrific worker.

The sixty-three-year old Chi President has been teacher, law, organiser, poet, philoso strategist and statesman.

Born as the son of a prosp but cranky rice-merchant of Shan in Hunan in 1893, he brought up by his pious m for priesthood! Early envi ment put the boy on the sly. father was a great Confuciu dict and used to fling those xims on unwilling ears. W ever the old man flew into trums, Mao used to rattle same maxims against him to him into submission. Sym cally he learned the know-ho browbeat the old guard even

Except that he became a cious reader there was no remarkable in him during school-days. The year 190 came the turning point in his The great famine of that year the consequent poverty, the i rection and the large-scale e tion of the peasantry shook to the marrow, including his in Buddhism and the mona order.

It is a long saga of struggle that day till he became the



Mao shaking hands with Nehru

n of the People's Republic of ina proclaimed on October 1, . He founded the Communist ty of China in 1920. The Long rch of 6,000 miles from Kiang- in South China to Yenan or e epic struggle of Communist ina, is now a matter of history. 1947 the Kuomintang issued a rmal order for his arrest. Twen- two years earlier Chiang Kai- k had placed a price on his , dead or alive. The Korean ssey is fresh in our memory.

ao is thrice married. His first e was executed by Nationalist er in 1930. He married an army se a couple of years later. He orced her subsequently for she veloped tuberculosis and went over to Russia for treatment. Later, he married his present wife, a former film-actress, in 1933. Madame Mao had a tough time during the Long March. She was wounded by shrapnel in fourteen places and she lost her first child who had to be abandoned along the way. Mao has three sons by his second marriage and one daughter by his third.

A man of strong constitution, Mao does not possess the luxury of falling ill often. As a youngster he had hardened himself by long hiking and other arduous practices. He has a hearty appetite and is fond of hot food peculiar to Hunan. He insists on red pepper being served in all his dishes. He likes western menu and never drinks to excess. But he is an inveterate smoker. Otherwise he has spartan habits. He himself observes the dress regulations by wearing coarse grey suits. Mao loves a good laugh.

Called the "Yellow Stalin", "Red Napoleon" and "Lenin of China" by foreigners, he is simple "Chairman Mao" to his compatriots. The meaning of his name is "Hair anoint East" which appears prophetic in the present-day context.

Mao is a litterateur of no mean order besides being a communist theoretician. His books have 'sold' in millions. Since the death of Stalin, Mao enjoys the reputation of being the seniormost exponent of Marxism. He was much respected in Russia but today it appears to be uncertain. An accomplished orator and given to making long speeches, he is a good listener too. One correspondent interviewed him continuously for teen hours without causing the slightest annoyance. He ha the characteristic habit of wavi his arms while speaking.

Mao knows and speaks no language except Chinese, wh as his son Mao An-ying being educated in the U.S.S.R

Although undisputed master a fifth of the human race, Tse-Tung is not given to sw buckling or sabre-rattling of kind we are all too familiar Personally, he is also not much enamoured of the arm" of modern warfare, p ganda. Rather he is pu shy. That perhaps accounts the charge of bamboo cu against him. However, as le of all 'disciplined' nations ar is a self-opinionated, strong, less man. His future is in laps, especially after the tu events in Russia and Poland

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The more you get, the more does the flame of greed increase, the more is this flame fed. You become an emperor, and still the greed is there and your greed is also princely. You are a poor man and your greed is poor.

—Rama Tirtha.

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For the Teen-Agers

Story of a Radio, Television pioneer

DAVID SARNOFF

by

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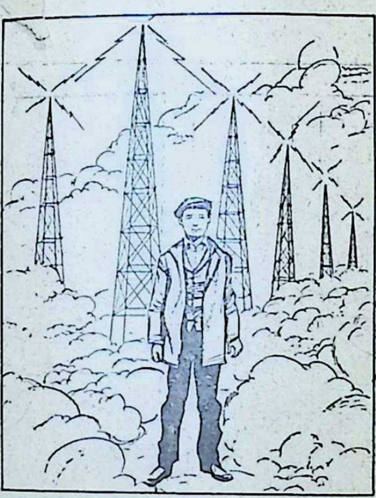
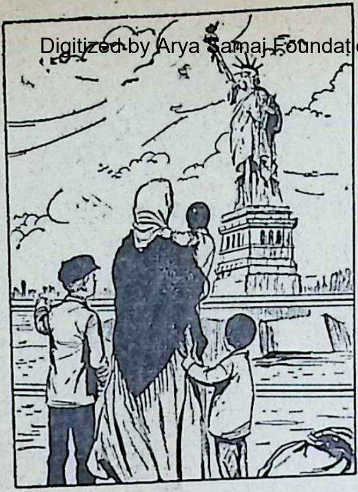
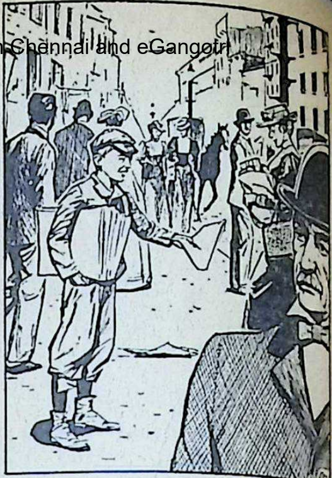


"Anything that the human mind can conceive can be produced ultimately," says David Sarnoff, radio and television pioneer—and he has spent his life proving it. The life story of this onetime penniless immigrant boy is a memorable epic.

[P. T. O.



Sarnoff was born in 1891 in a Russian village called Uzlian, where life was primitive and the outside world only a fantastic rumour. When David was four, his father left for the United States. Five years later his mother followed with David and his two younger brothers.



In New York they found father Sarnoff ill, and as the eldest son—aged nine—David assumed the burden of supporting the family. He sold newspapers, ran errands and for several years added to the family income by singing in a synagogue. Then his voice changed—a major economic blow.

COMMERCIAL
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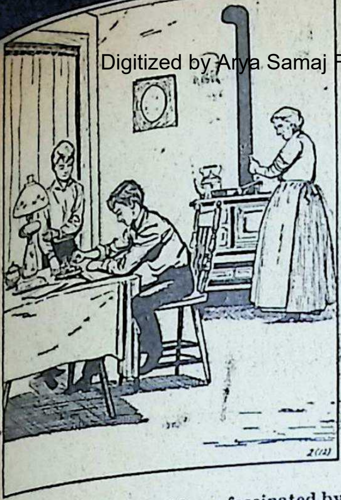
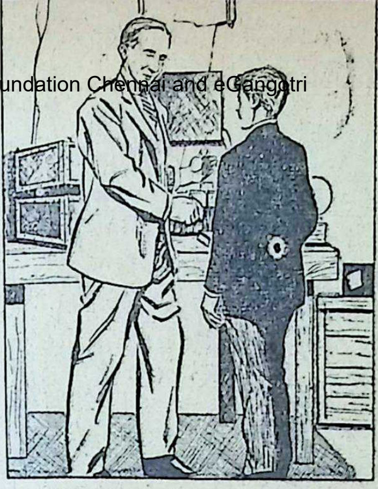
At 15 David wanted to be a journalist and applied at what he thought was the office of a New York newspaper and got a job as a messenger. In his excitement he had blundered into the office of a cable company! Thus by accident began one of America's most spectacular careers.

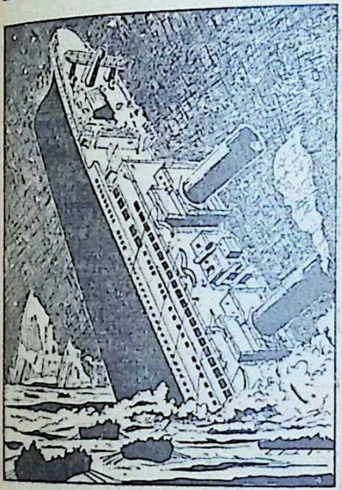
David's mistake would eventually make him head of the huge Radio Corporation of America, with its 55,000 employees, 200,000 stockholders and annual gross income of half a billion dollars. It was also to make him one of the foremost pioneers in radio, electronics and television.



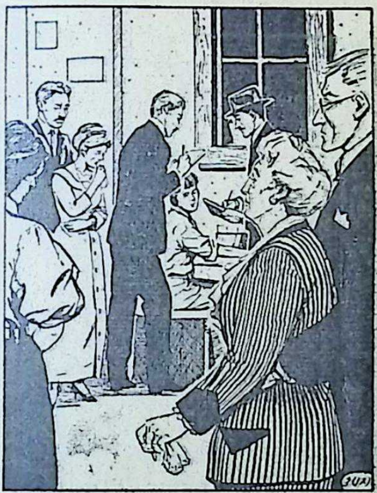
At the cable office, David was fascinated by telegraphy and invested his first earnings in a telegraph key and code book. He practised the Morse code at night and in a few months joined the Marconi Wireless Company, where he felt the opportunities for advancement were better.



David's job with the wireless firm brought him in contact with Guglielmo Marconi celebrated Italian inventor of radio. Marconi immediately became David's idol—and friend. The great man was impressed with David's eagerness to learn and taught him many things.



David then attended night school, packing a three-year electrical course into a single year and soon was operating a Marconi wireless station in New York City. On April 12, 1912, he received the startling message: "SS Titanic ran into iceberg. Sinking fast."



For 72 hours Sarnoff remained at his wireless while a horrified nation looked to him for news of the disaster. The drama of a young man in New York as the sole contact with a mid-ocean catastrophe greatly impressed the public. Radio, an oddity, suddenly became a necessity.

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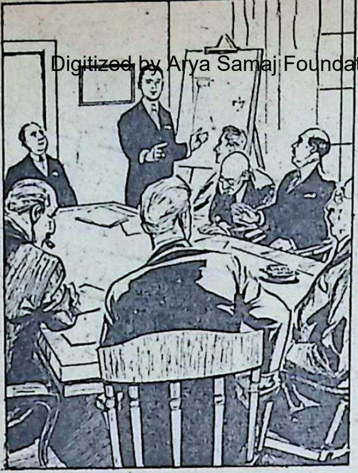
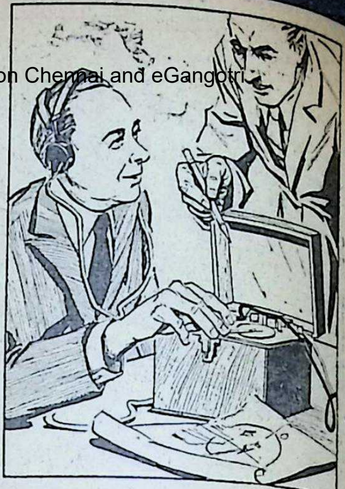
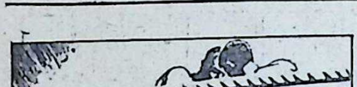


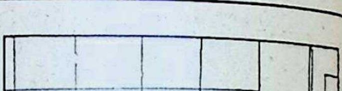
By 1916 Sarnoff realized radio's greatest asset was not commercial communication, but carrying sound to millions of listeners at the same time. A lover of fine music, he outlined a plan for a "radio music box" to bring entertainment into the home, as well as news, lectures, etc.,



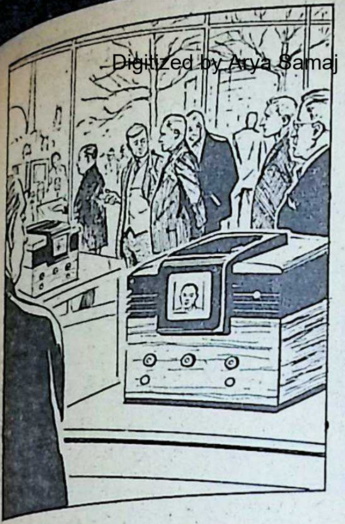
Sarnoff's plan got little attention until the Marconi Company became the Radio Corporation of America in 1919, when a scant $2,000 was authorized, enabling him to build a model of his home receiver. It was almost ignored and Sarnoff realized he needed a spectacular demonstration.



In 1921, when interest in the boxing bout between Jack Dempsey and Georges Carpentier was at fever pitch, Sarnoff borrowed a transmitter from the Navy and a blow-by-blow account of the fight was broadcast. Acceptance was immediate! Sarnoff had created a new industry!



In 1930, at the age of 39, Sarnoff became president of the Radio Corporation of America. Home radio had become an integral part of the way of life for people all over the world. But Sarnoff was busily thinking of the future, which to him meant adding pictures to radio's sound—television!



He was warned that developing television was too much for a commercial company—that such expensive research should be a government project. But Sarnoff was undaunted, and in 1939 demonstrated the first successful commercial television broadcast, gaining for him the title "Father of American Television."

Sarnoff's talents have not all been devoted to business. He has long been active in public service, which he feels is merely repaying part of what he owes to his adopted country.

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QUESTION BOX

ANSWERS by K. M. Munshi

Kulapati Sri K. M. Munshi has kin agreed to answer in these columns qu tions from readers of Bhavan's Journal topics falling within the scope of Journal.

102

Sri S. Rammoorthy, Bangalore.

Q: *Does philosophy solve any economic problem of the latest situation in the world?*

A: Economic studies have solved no fundamental problem of life, for it has denied the help of philosophy, which alone determines the aim and purpose of life.

103

Sri T. A. S. Rao, Matunga, Bombay-19.

Q: *Is religion essential even to a business man who does not care for sin, injustice and leads a hopeless life?*

A: Religion is essential to a business man as well as to a non-business man; for, without it, life would be sordid. We need not assume that all business men do not care for sin or injustice, or that all non-business men care for sin or are just. Religion is needed in order to make everyone b than what he is.

104

Sri M. P. Kumaraswami, Se derabad.

Q: *What is your opinion a Atom/Hydrogen Bomb ex ments in U.S.A.? Does it to our progress of civiliza*

A: Please refer to my re Kulapati's Letter, publishe the *Bhavan's Journal*, No. July 15, 1956.

105

Sri Ramakrishna Rao, Madr

Q: *What is the value and u studying political sci What should be its plac our Universities?*

A: In countries which have r presentative Government the programme of establi a welfare state, the stu political science is ess As a subject, it has fou place in our Univ studies; only the studies are superficial and devoid of any moral basis.

106

Sri Narisepalli Lakshminara-
, Anantapur.

What is the part to be played by the lawyers to develop the country?

Lawyers, i.e. those who study social regulation, codify its canons, interpret them and help in justice being dispensed with according to them are essential elements of every civilized society. In a democracy, lawyers are invaluable, for, they help in building up the tradition of justice, in upholding personal liberty and the Rule of Law, in vindicating fundamental rights, and helping to regulate social, political and international conduct.

107

Sri P. Suryanarayana, Shad-
agar.

Which were the races existing in Pre-Aryan era? How should we distinguish them from Aryas?

Scholars believe that before the Aryans arrived in India about 1500 B.C., the Dravidians had entered the country about 2000 B.C. There are also traces of aboriginal people, who lived on the banks of the Ganges before the Aryans arrived. There was also a fourth race in the South, whose peculiar characteristic was stone-burials. Even before these people came, there were older races in this country.

I do not think that the original Aryan stock has survived in its ethnic purity. There has been a lot of blood mixing in this country during the last five thousand years; what was survived of the culture of the Aryas is its vigorous Central Idea, essential fundamental values and social institutions, which still dominate the present-day Indian Culture.

108

Sri V. Suryanarayana, Hyderabad.

Q: *Will you please clarify as to how and when our religion and our country got the names, "Hinduism" and "India?"*

A: In the Rigvedic period, those parts of India comprising Afghanistan, North-West Provinces (Br. India) and both the Punjabs, where the Aryans had settled, were known as Sapta-sindhu, the Land of the Seven Rivers. A portion of this area was called Sindhu, and was annexed to the Persian Empire by Darius Hystaspes in the sixth century B.C. As the Persians could not pronounce 'S', they called it Hindu. Later, the Greeks, who could not pronounce 'H', called it Indoi, from which comes India. Later, Persians and thereafter, the Muslims called India as Hindustan and its people Hindus. The British coined the word Hinduism to indicate the religion of the Hindus.

109

Sri B. L. Umamaheswara Rao, Vijayapuri P.O., Hyderabad.

Q: *What is the highest law of life?*

A: The highest law of life is to lead the life of the Spirit by transforming our mental content by developing the Fundamental Aspirations, i.e. by living a life of unfading Joy, Beauty, Bliss, Love and Calm.

110

Sri H. S. Narayana Swami, Shimoga.

Q: *What does Mahatma Gandhi mean by "Ahimsa?"*

A: Gandhiji considered non-violence as synonymous with love in the purest and widest sense of the term. Developed by the seers and saints of India, it was derived from an insight that the whole Creation is one. Its roots are in the *Gita*, in which Sri Krishna says, "See All in Me and Me in all." Gandhiji never understood by *Ahimsa* mere non-killing. He once wrote: "In my Ashram, we had a dying calf. He had stinking sores and was lame. I put an end to his earthly existence by painless injections. I was b terly attacked by some of m fellow-countrymen, who i my view have yet to learn th *Ahimsa* never meant that su fering which could be term nated should be permitted. think that much of the anim suffering in India today is d to this travesty of w *Ahimsa* means."

111

Sri Parashnath Chatterjee, C cutta 23.

Q: *What do you think would the pattern of our relig (Hinduism), if science w brought into it? Does it a ready exist in our religion? we omit the 'Superstition' p of it, what change would necessary in our present c cept of religion?*

A: Science is the discovery a application of laws of nat Religion deals with the l On the other hand, relig operates upon the fundame features on which the life the Spirit is based. These fu damental values and the w by which God could be rea ed and lived in are the ete nal aspects of Hinduism. B Hinduism, as other religio has beliefs, rituals and d trines built up at a time wh Science had not advanced far. Naturally, these acc tions will have to be god rid asana Dwatrimsika—31

THE WELL OF MERCURY

PREVIOUS STORY

During King Vikrama's service as orderly to King Mathurendra, the former was subjected to many trials, in all of which he came out successful. After bringing the pearls falling from the mouth of Hasamukhi, Aditya was made to bring the naga-ratnas from Naga-Kanya. With the help of Jalandhara and Ananta, he did so, and on finding that it was the last day of his contract with the King, he returned to Mathura with all his brides.

WHILE Aditya was lost in the joy of the reunion, King Mathurendra was counting hours of his nonreturn. He d till nightfall, but not seeing a return, sent for his minis- When the latter came, the told him: "Today is the 60th since Aditya went and so far as not turned up. I am cer- that he has fallen a victim to e-poison. Let us now decide ur next step."

e minister replied: "May it e Your Majesty—haste makes aste. No doubt his contract es today, but only if he does return before daybreak. If, ever, he does not turn up by we shall look to the next step rrow."

en as they were conversing, a was heard approaching by the sound of his high- d boots. They looked up, Mathurendra's face turned y pale.

ya as usual stood to atten- efore the King and deposited s feet the tell-tale *naga-rat-*

g Mathurendra took them in trembling hands and had little ulty in recognising their genuineness. He passed them on to his minister who too respectfully looked at them and applied them to his eyes, as a mark of esteem.

The King formally asked Aditya of how he fared in his adventure to which Aditya replied that all went well.

Handing over the valued jems to the comptroller, the King rose from the durbar after bidding good-night to all the courtiers.

Aditya too returned to his lodging to spend the night with his seven brides.

Aditya thus spent a few days happily with all his girls. As was the wont of the Karkotaka brothers, they too started visiting him.

During one of these visits, they happened to see Naga-Kanya. They also learned from Aditya about her identity. Straight they went to King Mathurendra and reported on the unparalleled beauty of Naga-Kanya.

The incorrigible King too expressed his desire to have a look at the new girl. It was agreed to handle the same strategy as was used on two former occasions and the brothers departed.

The following night, the Karkotaka brothers came in for a chat with Aditya. After a short stay, Karkotaka left his brother behind as usual, and went out to fetch the King. At the gate Ananta asked him if he was going home. Absent-mindedly Karkotaka replied in the affirmative.

When thus everybody had retired, Ananta, as was the practice, built himself into an impregnable fort round Aditya's home while Jalandhara expanded himself into a strong upper cover. But for all outer appearances there was little change.

Karkotaka returned with his brother who was really King Mathurendra, as usual, but as they set foot at the gate, the sharp teeth of Ananta pierced their feet and the snake-poison was de in effect. Both of them fell d senseless. Ananta immediat went and reported to Aditya what had happened to Karkota and the King.

Aditya guessed the evil in tions behind the two. Yet he "However evil Karkotaka, he been my friend. So cure him c pletely of poison. The King a victim of temptation held out Karkotaka. Draw the poison f out of his head and senses, concentrate it at his knees so t it may be a sort of deterrent him."

Accordingly Ananta did. Kar taka recovered completely when he saw Mathurendra stru ling to stand up, he had no fur option but to lift him bodily carry him to the palace.

When the morrow came, Mathurendra realised to his d tress that his legs had been p lysed. Being at his wit's end sent for his minister, Diwa to whom he related the incid the previous night and asked der my present state, how sh proceed in my next step?"

The minister replied: " shall I say, Your Majesty? man who has the power to the pearls and *naga-ratnas* sh really be of extraordinary va It does not appear to me wis all to antagonise him."

"But," replied the King, "the ternative to it is my certain d

The minister drew a

ath and replied, "Your Majesty, have come to the conclusion that itya is so valorous that he will en win Indra. It is futile to d him on second-rate adven-res. I have a last plan and that this. You must proceed to the est on the fastest steed and itya should accompany you ensibly for having a look at the ll of mercury. When both of peep into it you must let slip o it your ring of insignia and laim that it had fallen acciden-lly and order Aditya to get it ickly back from the well. You ust, without waiting, race back the palace. Aditya who will mp into the well will never me back alive. You can then ve his women for yourself."

"An excellent idea", agreed the ing and dispersed the minister.

Next morning the King moved the durbar on crutches pretty rly and waited for Aditya who me exactly with the chime of e bell, and stood to attention.

Addressed the King: "Aditya, I ve a fancy for having a look at e well of mercury which is in e forest yonder. Will you ac-mpany me?"

"As Your Majesty orders," and added: "Please permit me for ving you for a few minuites so at I can come back properly anged for going out"

"By all means; please hurry up," mmanded the King.

Aditya who could not make out the relevency of the King's strange request invoked the ghoul as he reached his lodging. It appeared. Aditya asked: "Tell me now all about the King's new assignment to me."

The ghoul exercised its superhuman powers and said: "King Vikrama, Mathurendra is making the last bid to make an end of you. It is his plan to deliberately drop the ring into the well and make you jump into it without ever coming out of it, because the liquid is very dense and poisonous."

"I see! Fool that he is," remarked he and beckoning to his friend Jalandhara, he said: "Go this instant and stay inside the well of mercury. Keep alert. Immediately when the King drops the ring, catch it and hand over to me; you should not delay even by a second."

"Yes", said Jalandhara and withdrew.

Aditya replenished his *pan-supari* box for the journey and hurried back to the King whom he met halfway, ready for the journey. Another steed was there which was to carry him. The two of them spurred their steeds and made straight for the forest. The way had been made clear for them and guide-posts on the way led them easily to the well in the deep of the forest.

The King alighted first, followed by Aditya whose observant eyes roved round the hands of the king.

"How shining is the mercury here!" said the King looking beneath, but immediately followed "What a fool have I been! I had been toying with the ring of insignia and the thing has fallen into the well! Will you kindly take the ring out and follow me?"

Without even waiting for an answer the King jumped on to the back of his steed and raced back, not once looking back.

As preplanned, Jalandhara picked it up even before it fell and handed it back to Aditya who jumped on his steed and raced behind the King.

After about an hour the King became tired and got down near a grove but hardly had he settled when Aditya reached him on his. The King looked back and exclaimed: "Aditya! Did you get the ring back? I had an urgent matter to attend to, and so did not stop for you. Where is it?"

"Here, Your Majesty!" said Aditya handing the ring back. The King's surprise knew no bounds but he bit his lips to cover his anger. Most casually he asked for the *pan-supari* box which Aditya was holding and treated himself to a dose of it.

Resuming their journey both of them reached the palace. All along the King had been wondering how Aditya had been able to recover the ring within the batting of an eyelid. Lest his plot should become clear, he did not sp about it.

The next day while the K was holding the durbar, with tya on attendance, Lord San wara came there disguised as aged brahmin. He held in hands a ripe lime in which concealed Vikrama's ring of signia. The old man walked and presenting it to Aditya, bles him and together with him wal out. The seven-and-a-half ye of *sade-sati* had ended and San wara's suzerainty ended with So he returned the insignia.

Saneeswara took Aditya to a saken *mutt* and there explained him the facts and requested to go back to Ujjain to assu Kingship.

In the meantime the King wh curiosity was roused by the ceremonious departure of Ad with a brahmin, sent his court to report whither they w bound. On learning their desti tion, Mathurendra himself w along with his minister to wh Aditya and the aged brahmin gone. On the way Mathuren related to his minister how Ad had recovered the lost ring in pr tically no time.

To their astonishment, inst of Aditya, they found a King all his glory in deep conversat with Lord Saneeswara. The K hid himself at a distance and tened to the conversation.

Said Saneeswara: "Vikrama know how cruelly Mathure ated you. I shall therefore ch hold of him."

King Vikrama replied: "Lord, ase don't do that. Mathurendra y fell victim to another man's ptation. Even then, whatever did to me has ended to my benefit. I am not sorry for the trials. r that, I have made him a paraic. So, kindly spare him, his nister Diwakara, and all his rtiers."

athurendra had no doubts ut the identity of Aditya and so lost no time in coming out and ing at King Vikrama's feet ving pardon for all the ills he had done him. His minister and courtiers followed in supplication.

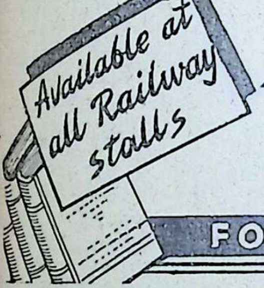
"I pardon you all," said Vikrama.

Mathurendra again fell at his feet and prayed: "In your large heart there is no room at all for any ill-feeling. Please cure me of my paralysis too."

King Vikramaditya called Ananta and ordered him to take the poison away from Mathurendra's knees which he did immediately.

Mathurendra threw his crutches away and again fell at the feet of King Vikrama and Lord Saneeswara who blessed them.

[To be continued]



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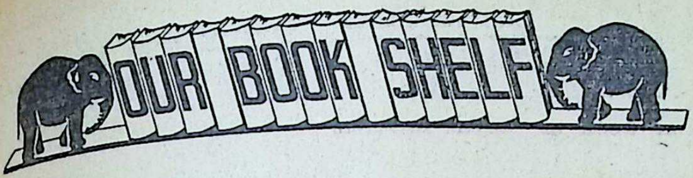

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INDIAN ASTROLOGY. By C. J. Krishnasamy. Published by the Author at 61, Podar Chambers, Parsi Bazar Street, Bombay-1. pp. 245. Price not mentioned.

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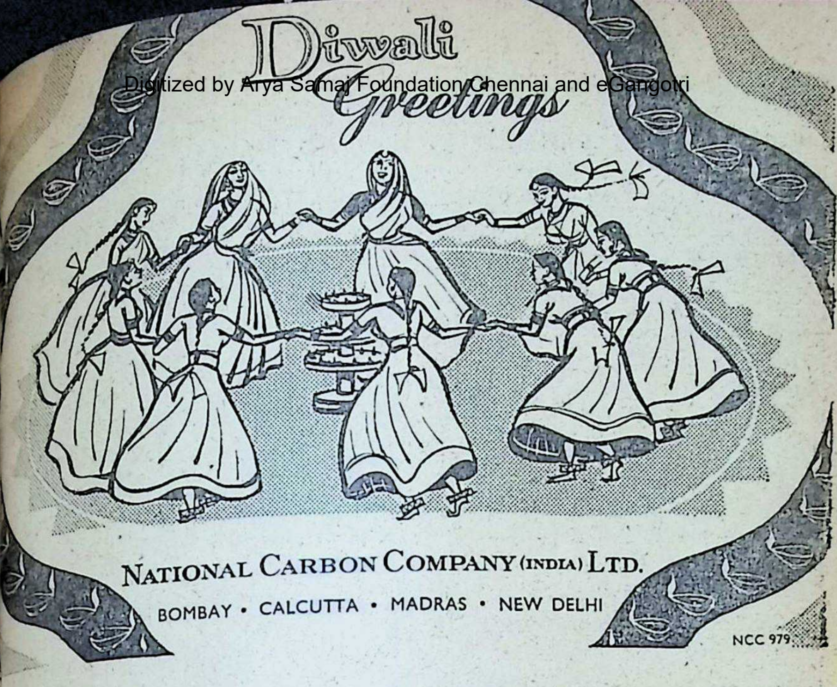
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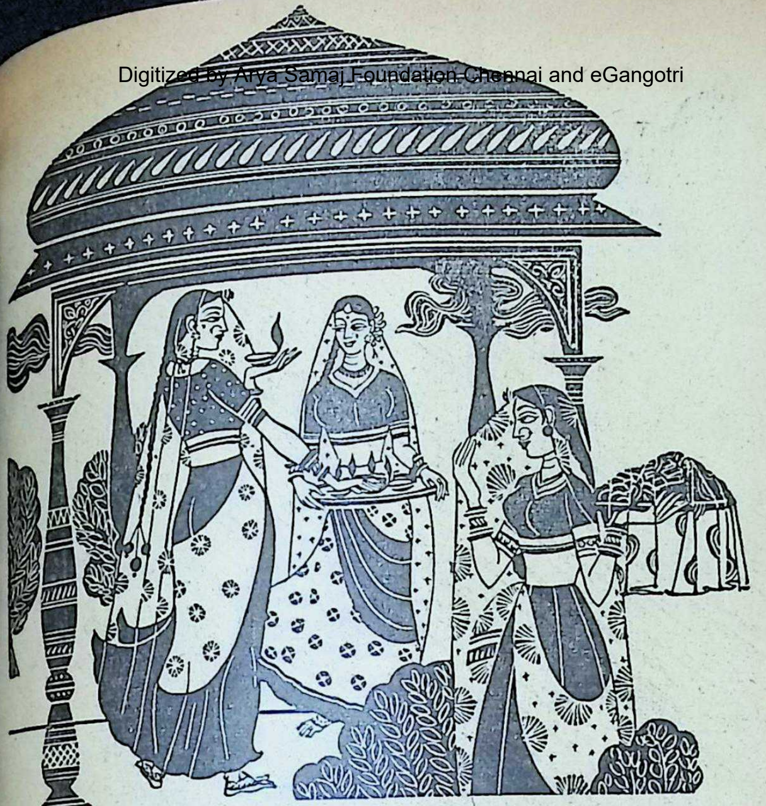

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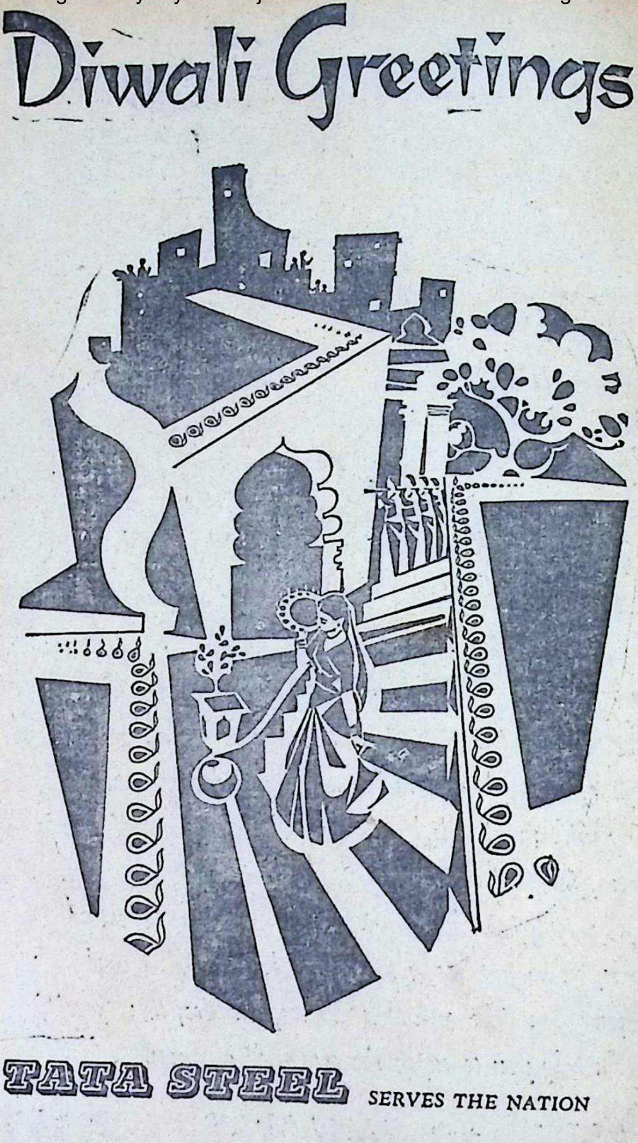
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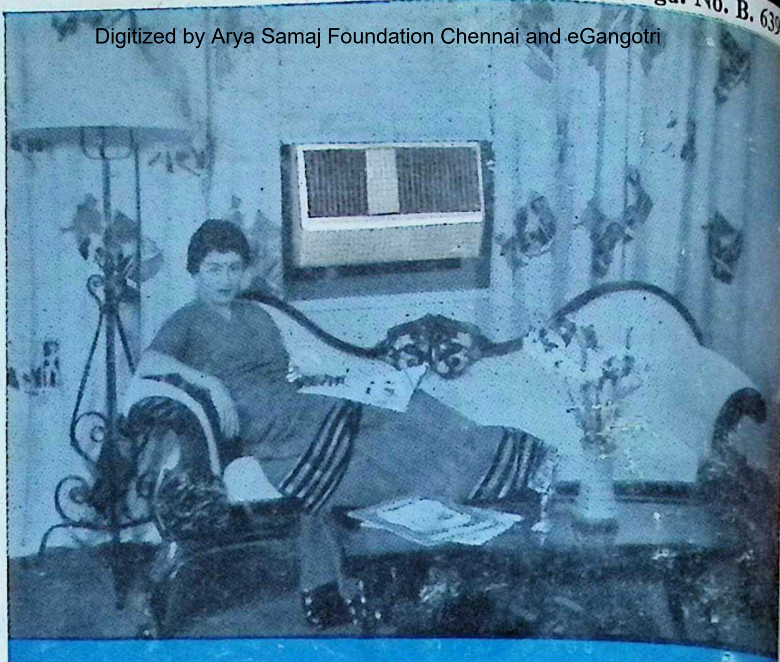

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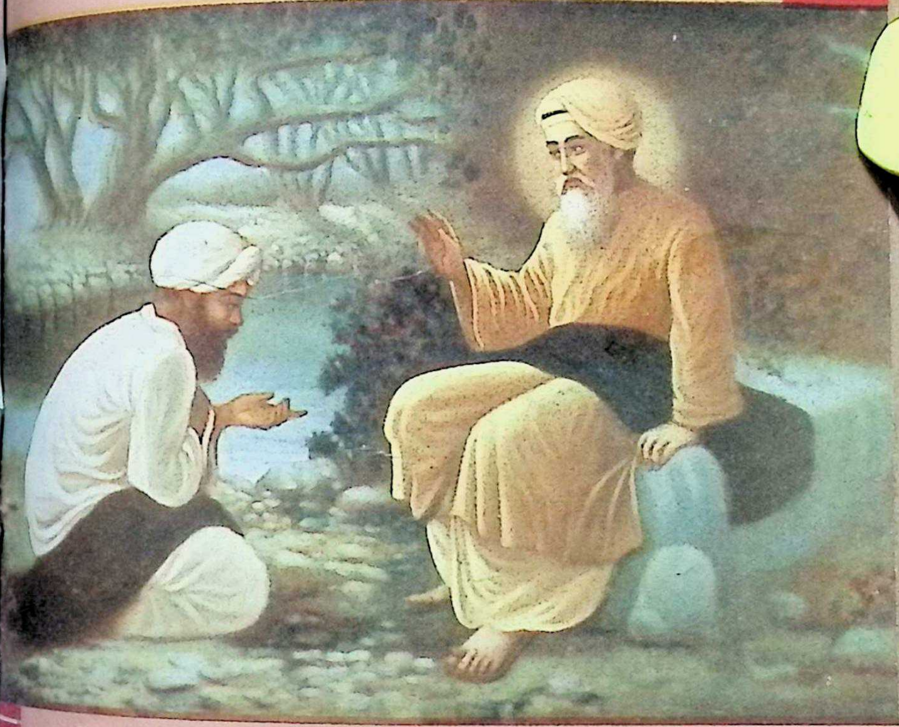

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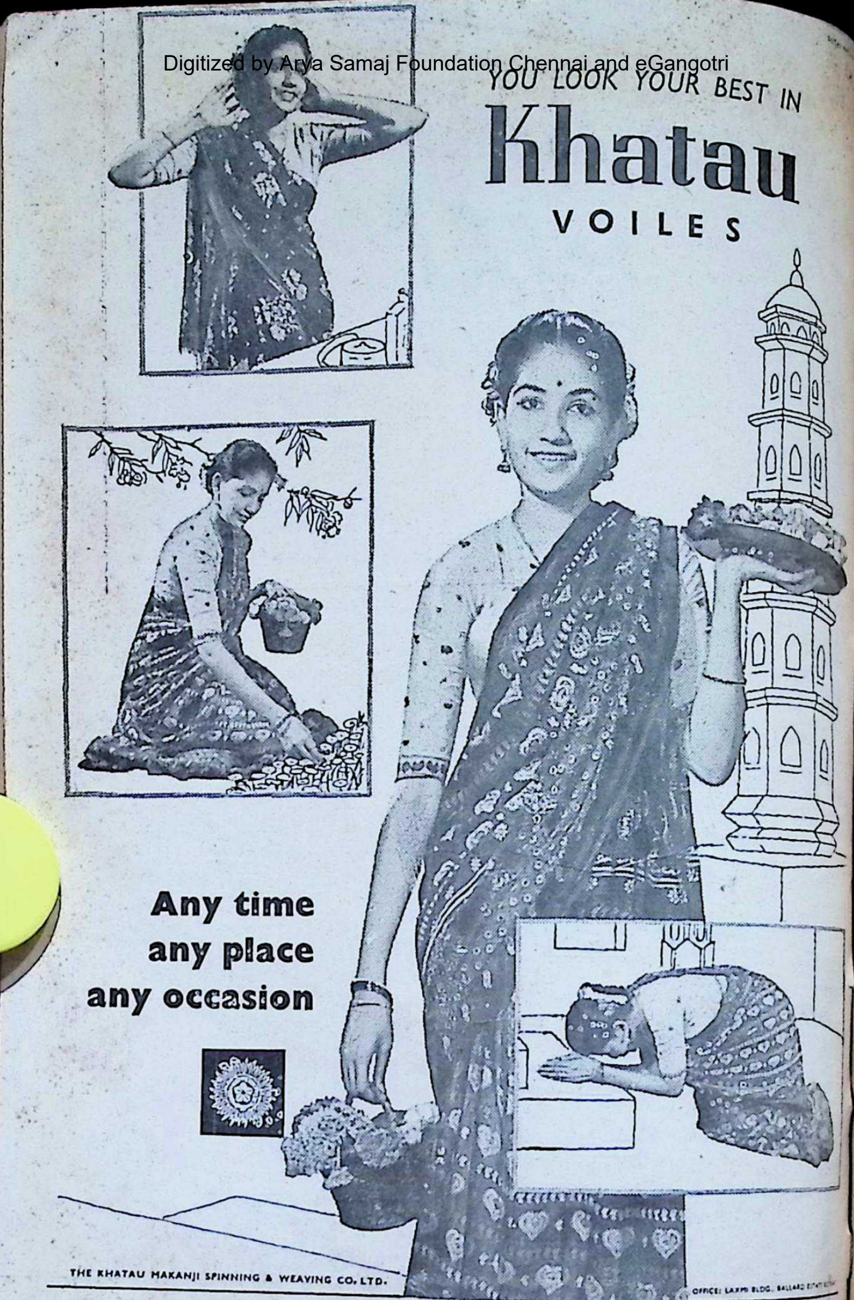

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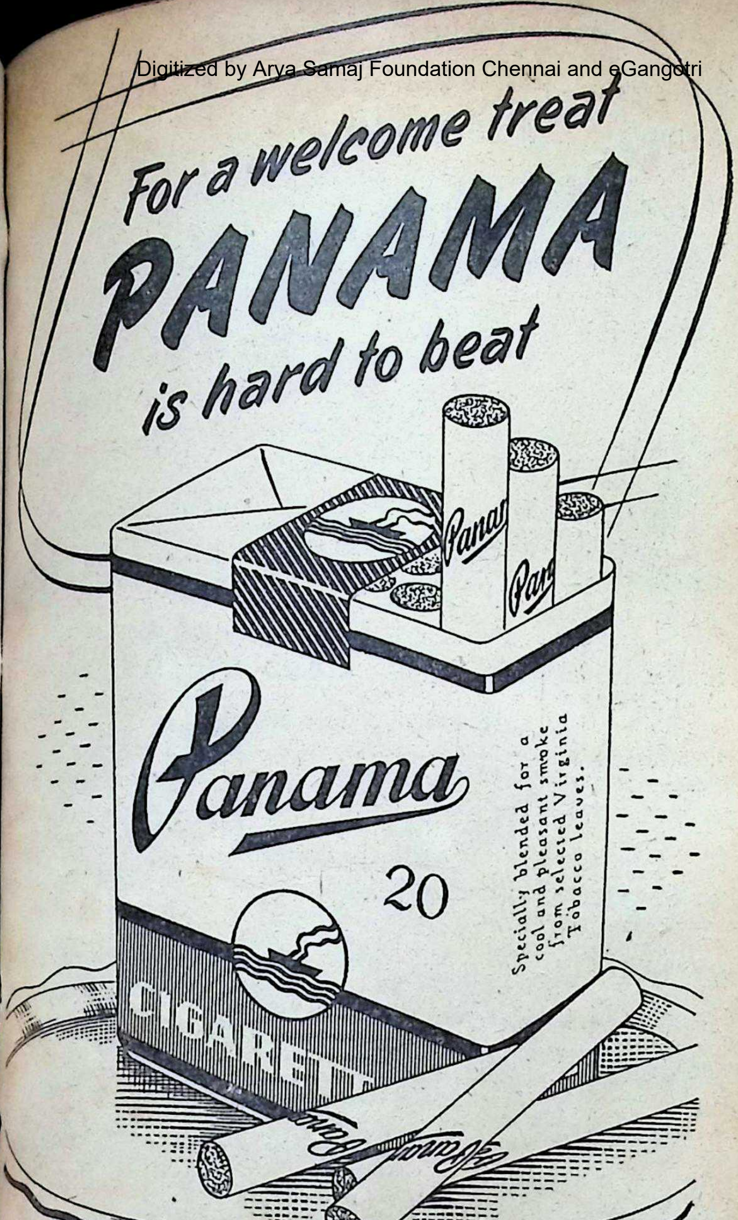
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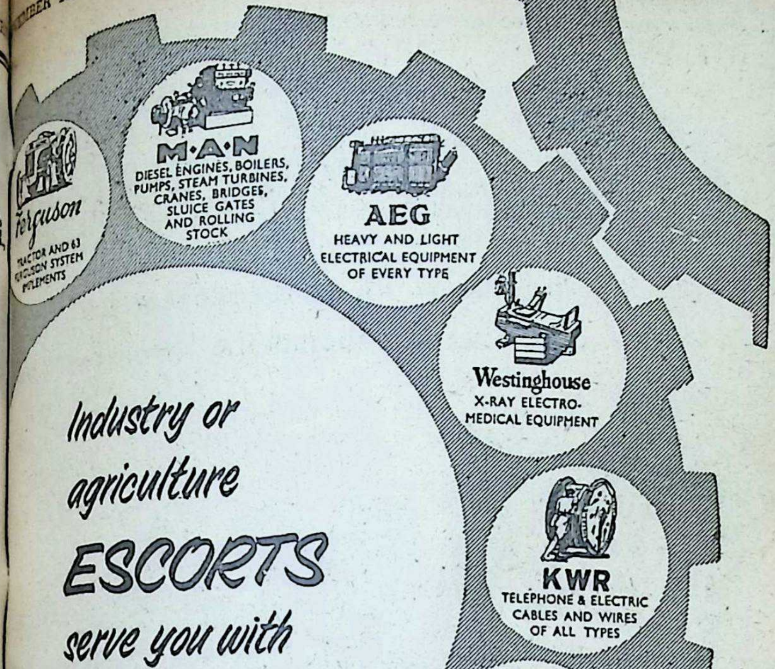
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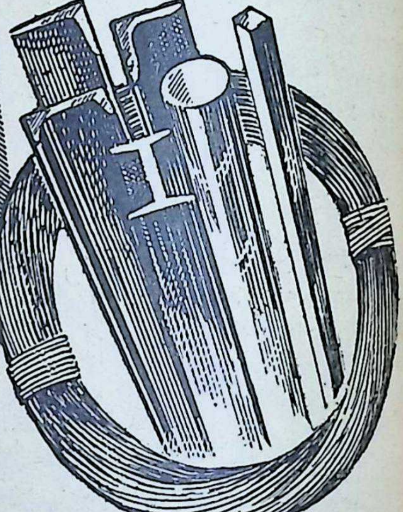

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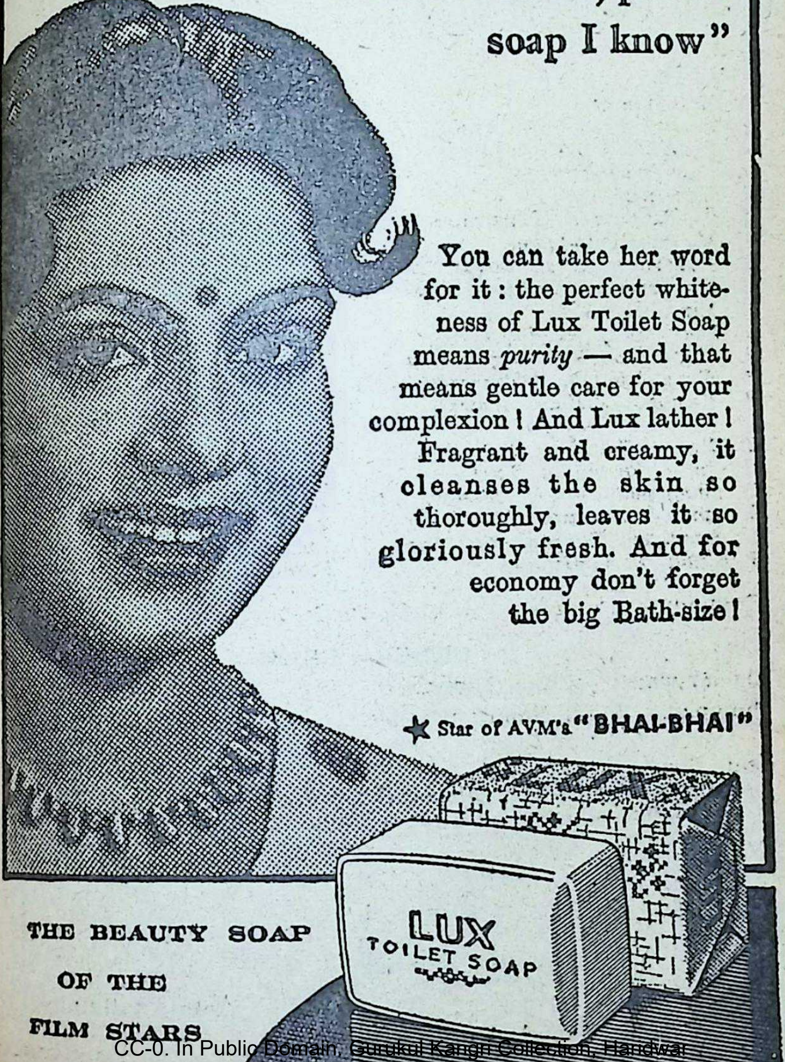

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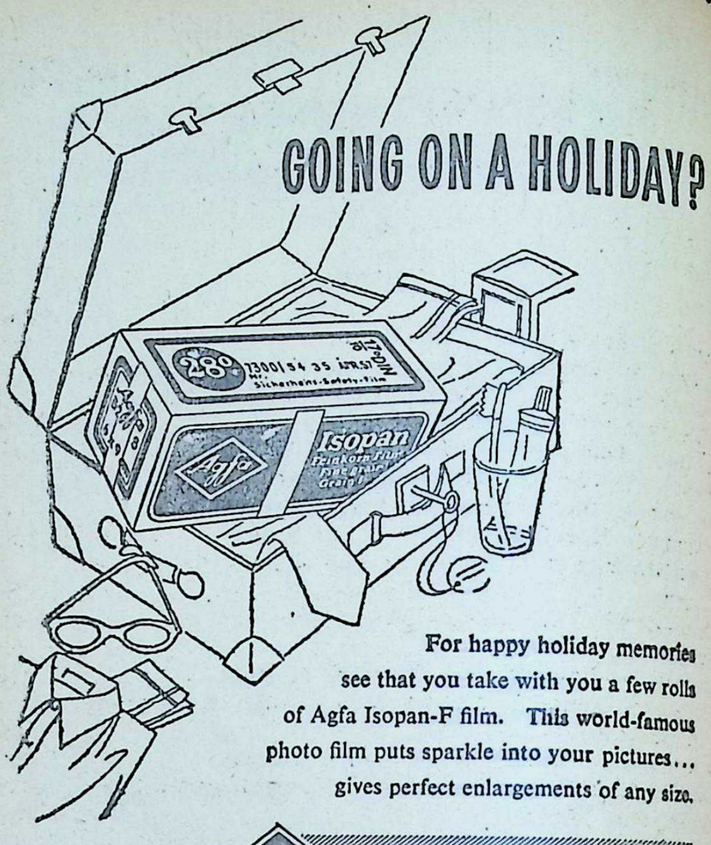
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[NOVEMBER 18, 1956

FRUITS OF MORAL LAW

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Sweet do the winds become unto him who desires to abide by the Moral Law; sweet do the streams flow for him; even so, may the herbs be sweet unto us; may night be sweet and dawn also sweet unto us; may the region of Earth be sweet and also Heaven, our father; may the sylvan god be sweet unto us; may the sun be sweet and sweet may our kine become.

—**Rigveda I. 90. 6-8**

Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 114

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November 18, 1956

My Young Friend,

ON an active professional career of about forty years (1910-50), broken only by absences when in jail or in office, I have ranged over a vast variety of cases, grave and gay, covering most branches of the law. But the Lakshmikantam Murder case, which I conducted before the Madras High Court, was in my view, one of my high-water-mark performances. For, no other case conducted by me was so difficult and so sensational, nor were the victim and the accused so colourful. Throughout the rich and varied legal annals of South India, there has rarely been a case which has created such a stir, or engrossed such wide-spread interest as did this. Without any exaggeration, it may be called the *cause celebre* of the century.

By 1944, Lakshmikantam had become a legendary figure in t South. He was the prince of ye low journalism; a scoundrel on grand scale, with superhuman sk and unrivalled effrontery.

His lurid career had beg many years before he came to untimely end. In the thirties, had used a forged docume knowing it to be forged, and w placed for trial before the Hi Court of Madras. During the tri he escaped from custody, but w re-arrested and sentenced seven years' imprisonment.

While being transferred fr Madras Penitentiary to the Ra mahendry Central Jail, he drug his guards, escaped from custo and fled to a distant village. Th he changed his name and c settled down and married a of the caste to which he n claimed to belong. Later, betr by his birthmarks, he was re- sted, charged with escaping ody and sentenced to serve term of both his sentences. urally, he came to be credited miraculous powers.

hortly after he had served his of imprisonment, Lakshmi- tam took to 'yellow' journal- Those were the days when sprint and newspapers were tly controlled, but nothing impossible to this adventurer. went to Delhi, secured influ- al support and got a licence publish a Tamil weekly called *ma Thoothu.*

This journal specialised in scan- us stories about the well- wn figures of the cinema ld, as also about well-placed viduals in Madras, who sud- ly found their names being mirched week after week. With t difficulty some of his vic- succeeded in getting his nce cancelled. But Lakshmi- tam was not to be outwitted easily. He bought out the in- ests of the owner of another mil weekly, *Hindu Nesan*, and an a positive reign of terror.

In the course of the trial I had y occasions, both in the court outside it, to read issue after e of the *Hindu Nesan.* Not a gle well-known or respected e in Madras escaped Lakshmi- tam's attentions, though the ing men and women in the world were his favourite tar- . In a style which was both trenchant and vitriolic, he exposed, derided and chastised his victims in a way which even Junius and Jonathan Swift might have envied.

It was the boom-time of the cinema industry and rivers of "black-money" were flowing in swift floods. Photogenic faces, melodious voices and luscious curves were springing overnight into fame and fabulous wealth. The drinking-parties, promiscuous intimacies and wild orgies of the men and women who had suddenly been lifted from obscurity into the mysterious star world, scandalised and disgusted the man in the street, yet kept him awe-struck in admiration. Into the hearts of this lusty crowd, Lakshmikantam, wicked though he was, put the fear of God.

The height to which he carried the art which he had developed with such devilish cunning has had no parallel before or since. To the general masses of Tamil-reading men and women, however, he was the wrathful prophet of righteousness; the guardian angel of the chastity of Indian womanhood, privileged to pry into the private life of all. The masses who are never happier than when they see the heads of those whom they admire or envy lie rolling in the dust, felt the thrill of a holy crusade.

Lakshmikantam's method of approach was perfect. He maintained a band of spies who stalked the victims he had marked out for them with great skill. He collected his materials from them with care and, on facts, reared a superstructure of slanderous but plausible insinuations which made *Hindu Nesan* fascinating as well as devastating.

Lakshmikantam had the principles of a bold, bad man. He refused to be frightened. He would not be bought at any price, though it was said that various rich men systematically financed him. In any case he never lacked for money. The episodes in the lives of the film-stars, the great and the wealthy, gave *Hindu Nesan* a wide circulation wherever Tamil was read. Its copies were sometimes sold at fantastic prices.

The high, the mighty and the rich, squirmed under his lash. They waited for every issue of the *Hindu Nesan* with fear in their hearts and knew not how to seek deliverance. Again and again, the press where *Hindu Nesan* was printed was smashed by unknown ruffians in the middle of the night. But Lakshmikantam was more than a match for them. He saw to it that his paper, which was henceforth to be printed in unknown presses, appeared with unbroken regularity.

On the morning of November 8, 1944, Lakshmikantam was returning in a rikshaw from the house of his advocate, when he was waylaid and stabbed on General Collins Road, Vepery, Madras, was taken to the General Ho where an operation was perf ed on him, but he died soon a

The murder created a tre dous sensation in the Prov Many of his victims breath sigh of relief. However, a c course, reported to be over thousand strong, attended funeral of this self-constitute fender of the honour of I womanhood. He was g honours which have been rese only for great national leader

The police found it difficu trace the culprits. There w public outcry that the hi placed miscreants who had a ted Lakshmikantam's mu were being allowed to escape tice. The Madras police was t fore on their trial.

Public interest in Lakshmi tam's murder reached its p when the Criminal Investig Department charge-sheeted, a others, three of the most pr nent figures in the film-worl the South. The first was M Thiagaraja Bhagavathar, then darling of the cinema-going p lic of South India. No Tami felt happy till he had heard melodious voice. A sort of g mour surrounded him; he was ported to be leading a gay Rumour had it that he n charged less than a six-figure for any film in which he acted

The second accused was N Krishnan, who, with his wife

ner, T. A. Mathuram, consti-
d the best team of comedians
he South. It may be said that
was the best-loved of the cine-
stars.

went and saw one film in
h they had both acted. They
inly lacked the finesse of
rlie Chaplin, but for sheer up-
rious fun I have never come
ss two such comedians in any
produced in India or else-
re.

also had occasion to meet him
eral times in the lock-up in
er to take instructions in the
. Even under the Damoclean
rd which was hanging over him
would cheerfuly mimic Mr.
tice Mockett; myself and my
rned opponent the Advocate-
eral: and all with such inimit-
grotesqueness as to throw me
irrepressible laughter. Never
a moment had I thought of
self as cutting so ludicrous a
re in a court of law.

he third accused was S. M. Sri-
mulu Naidu, a well-known pro-
er and film director, who came
m one of the richest and most
uential families of Coimbatore.
w him at his home some years
. He was—and I understand
l is—carrying on quite a flou-
hing business.

hese three, along with five
ers, one of whom was a butcher
another a cowherd, were
rged with the offence of cons-
cy to murder Lakshmikantam.
was alleged that in pursuance of this conspiracy, Lakshmikantam was stabbed by Vadivelu, one of the accused, on 8th November, 1944. Public opinion, however, is never happy with the obvious, and it proceeded to place the guilt on some highly-placed and influential persons. The police, it was said, had framed the charge against the cinema people, only because they were not influential.

The proceedings before the committing magistrate had attracted the widest attention. Every newspaper, including the highly staid and sober *Hindu*, had reported the proceedings in full. When all the accused were committed to the Sessions, public interest was at fever-heat.

❖

R. Narayana Aiyangar, a leading figure in the cinema world of Madras, came to Bombay to engage me. They had already secured Mr. Nugent Grant, a leading criminal lawyer in Madras, to defend S. M. Sriramulu Naidu, but he had died in the meantime and the choice had fallen on me.

Narayana Aiyangar was a very hospitable and charming man, and for the month that I stayed with him, he made me most comfortable in his house. The only drawback was that in a very few days my English accent became Tamilised; I began unconsciously to accent the last syllable of every English word. It was then that I acquired my small vocabulary of

Tamil words. This extended to accosting Narayana Aiyangar's little grand-daughter by the word *Eppadi Yirukkai* (How are you?), and I taught her its Gujarati equivalent *'Kem Chho?'*. The only other Tamil word I picked up was *'uppu'* for 'salt'. I never had a gift for learning languages.

The accused were represented by twenty-six counsel in all. But Narayana Aiyangar had a hold over the three most important of them and at his instance it was decided that though I was only appearing for Naidu, I should lead the other counsel on the general aspect of the case. They were only to supplement my efforts if anything concerning a particular accused nad been left out. This led to considerable heart-burning on the part of some of the lawyers who did not take kindly to the arrangement that I, who was from another High Court, should conduct not only my client's case, but should lead them generally.

Justice Mockett, who presided over the Sessions, was a small man who appeared as though buried in a huge wig and gown. From his general attitude I gathered that he regarded the prosecution as being like the King of England, unable to do wrong. He had a family likeness to a judge of the Bombay High Court, who, when the defence counsel made his case unanswerable, asked: "Mr. so-and-so, if you say your client was innocent, why did the Prosecut bring the case against him?"

Once when I was cross-exam ing a witness, Justice Mockett a ed me: "Mr. Munshi, do you me to suggest that the witness is te ing a lie?" With a polite bow, replied: "My Lord. I do not su *gest* anything of the kind. I pr pose to *establish* that he is tell a lie." But he was patient a courteous throughout, thoug whenever he intervened, he lean as consistently as a Judge c against the defence.

The prosecution was conduct by Sri P. V. Rajamannar, Adv cate-General, now the Chief Ju tice of the Madras High Cou assisted by Sri P. Govinda Men then the Crown Prosecutor, now Judge of the Supreme Court a three other juniors. The C.I were on their mettle and left stone unturned to secure a conv tion. I had little doubt that my side too, there were for which were moving heaven a earth to see that the accused w acquitted.

At this distance of time, it impossible to recapture the abso ing interest that this case evok It lasted for twenty-two hearin The Court was always crowded capacity. The *Hindu*, the *Ind* *Express*, the *Mail*, and the Ta and Telugu papers, published v batim reports of the proceed with the meticulous reporting which Madras is justly famous

[*Continued on page*

No Low, Nor High

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Guru Nanak

●

Guru Nanak (1469-1539) was not only the founder of the Sikh religion, but was also a prolific versifier. His most celebrated composition is JAPJI, now the morning prayer of the Sikhs. Below are given extracts from JAPJI rendered into English by Sri Khushwant Singh.

Were I given a hundred thousand tongues instead of one,
And the hundred thousand multiplied twenty-fold,
A hundred thousand times would I say, and say again,
The Lord of all the world is one,
That is the path that leads,
These the steps that mount,
Ascend thus to the Lord's mansion
And with Him be joined in unison.
The sound of the songs of heaven thrills
The like of us who crawl, but desire to fly,
O Nanak, His grace alone it is that fulfils,
The rest mere prattle, and a lie.
Ye have no power to speak or in silence listen,
To grant or give away,
Ye have no power to live or die.
Ye have no power to acquire wealth and dominion,
To compel the mind to thought or reason,
To escape the world and fly.

He who hath the pride of power, let him try and see.
O Nanak, before the Lord there is no low or high degree.

Swami Ramdas

Devoted to the Devotees

THE relationship between God and His devotee is at once simple and profound. Simple, because it is like the relationship between father and son, mother and child, master and servant or friend and friend. The way of love is really simple. At the same time it is profound in the sense that its results are sublime and wonderful. The fusion produced by a mutual exchange of love between the two—the lover and the Beloved—gives rise to a state of ecstasy which is inexpressible. **The man who is after sense-desires, name and fame, gives up his longing for these and dedicates his entire life for the achievement of this supreme joy, born of the intimate communion between the devotee and God. For the sake of this ecstasy Kings have renounced their thrones, Yogis have given up their Yoga, Jnanis have turned into ardent devotees.**

The soul-absorbing nature of the relationship between God and His devotee makes them inseparable. It is not only that the devotee pines for God, but God also **pines for the devotee.** God sa am the servant of My devotee. devotee has dedicated all his lif Me. How can I remain aloof f him? How can I consider M anything but his vassal or vant?' He who has made God own, is to Him an object of ad tion and service. Mysterious is love that exists between God His devotee!

We have innumerable insta wherein God has thus served devotees. After the devotee centred all his life in his supr Beloved, there is no question of devotee's surrender to his G But it is the other way roun God now surrenders Himself His devotee. God is ever ea to look after him. He watc over him, guards him and s him from many a pitfall. grants him security in every He is rightly called an 'ada tine cage' in which He keeps devotee perfectly secure and p tected.

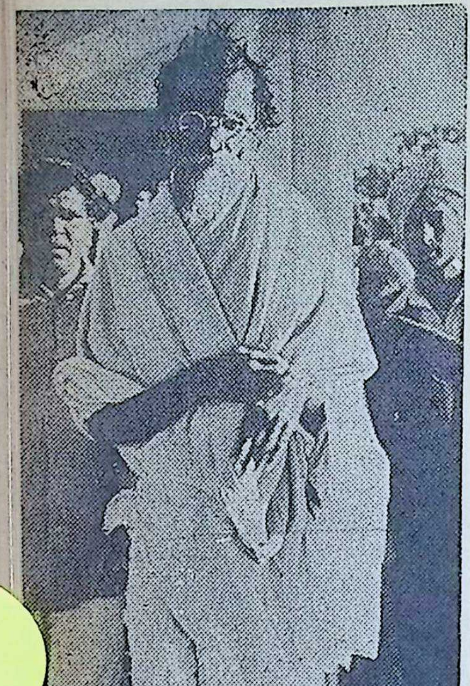
A saint has said, "God or G

e Eternal Guard ever at the of His devotee." The devo- may be proud, but God never Of course, the devotee's pride nly over his relation to His God reduces Himself to any for the sake of serving His tee. He assumes any kind of takes birth even in the ly of outcastes and occupies "low" position with a view remove the distress of His de- e. He goes to the length of ng, "When My devotee walks a dusty road, I follow his foot- s so that the dust that flies his feet may fall on Me and e Me pure and holy." In the of saints who have offered mselves totally to God, we find God very often was at their and call and acted as a hum- servant in various ways. Peo- may think that such stories ealing the wonderful relation- of God as a servant, or a nd of His devotee, are imagi- y and exaggerated. But we definitely say that they are e and believable.

t is well known that Lord Kri- a became the charioteer of una in the battle-field of Kuru- etra. Again, He washed with devotion the feet of Sudama, poor Brahmin devotee. He d off the debts of Narsi Mehta honouring the cheque issued Him. For Damajipant, He took form of a Pariah and liquidat- the debt which he owed to a Muslim king, incurred by distributing Government corn to the starving people during a famine. Eknath, a great devotee of Lord Krishna, was served by Him as a water-carrier for a long period of twelve years. At the call of Draupadi, Krishna brought about an inexhaustible supply of sarees to preserve her honour in the court of Dhritarashtra. The above instances are drawn from the Puranas and the lives of some medieval saints. Such things have happened and are happening even in the present times. The ardent devotees of God, even to this day, are blessed with exalted experiences wherein God helps them out of their troubles in His inscrutable ways.

The joy, the bliss and the delight which the devotee gets by the remembrance and contact of God surpasses all the pleasures which the transitory objects of life can yield. It is to drink the pure distilled essence of Divine Life—which is bliss—that we are born on this earth. Verily, to be inebriated by this nectar through union with God is the aim of human life. All else is cause of worry, pain and misery. But union with Him is like the mingling of a flame with another flame. It is like, the blending of the note of one string with that of another in a musical instrument. It is like the mingling of two sacred rivers

[*Continued on page* **58**]



Alchemy o

Past Illusio

Ach

In the context of present conflagration West Asia and Eas Europe, Acharya V baji's clear exposition the composition of re positive peace will read with profit.

He makes a clear d

THE most frequently word today is "Peace." T is not a new word for It is in fact one of our ol words. Whenever we have r gious service or some other g work we repeat the word "Sha —Peace—three times at the beg ning and at the end. But no adays the word "Peace" is be used not only for religious also for irreligious actions!

Nation after nation is increas its armament, scientists are carry ing on advanced research in we pons of death, all in the name "Peace."

It is not that the nations leaders who talk of "Peace," whi preparing armaments, are hypo crites.

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Prese

Vinoba

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World Peace

Present Mistakes

Vinoba Bhave

nction between peace hat is utilitarian and peace for its own sake, nd declares that violence cannot be eradicaed unless human society realises the greatness and importance of the independent power of peace.

It is an age-old illusion that to make peace one must prepare for war.

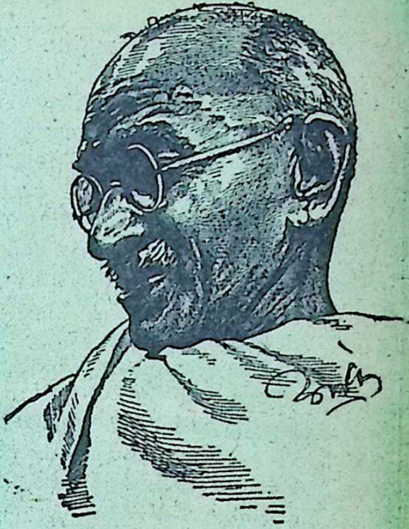
The strange thing is that this illusion should continue even in this scientific age!

The defenceless, men believe, will be sacrificed like the goat, while those who are armed with the strength of the lion will be secure! But experience teaches that while goats may be sacrificed, lions will be hunted.

The race of lions would have been extinct long ago if it had not been for the mercy of man!

An increase of armed violence in this age of science can only lead to the total destruction of man.

We ought to have freed our-



If recognized leaders of mankind, who have control over engines of destruction, were wholly to renounce their use with full knowledge of implications, permanent peace can be obtained.

This is clearly impossible without the great Powers of the earth renouncing their imperialistic designs. This again seems impossible without these great nations ceasing to believe in soul-destroying competition and to desire to multiply wants and, therefore, increase their material possessions. It is my conviction that the root of the evil is want of a living faith in a living God.

—Mahatma Gandhi

selves from this illusion, but old habits and old illusions die hard. And so men still imagine that peace can be maintained among nations only if they are fully armed! It is a self-contradictory principle that we should manufacture things that destroy "Peace," in order to maintain "Peace"; things that produce fear in order to create fearlessness! This again is an age-old illusion.

Our epics tell us the story of Parasurama, a Brahmin teacher, who became a warrior in order to destroy the injustice of war. His method of violence did not establish peace and ultimately he laid down his arms and took up the tool of the farmer, producing food-crops from the land.

If a wise man like Parasurama could fall into this illusion, is it any wonder that world leaders should do so today?

The wonder is that, in spite of all our progress, in this age of science, the illusion should still persist! For, the attempt to establish non-violence through violence has failed time after time, and in future it may lead us not only to self-destruction but to the destruction of humanity.

*

In these days another means is being tried to bring about "World Peace." The leaders of some nations sit round a table for discussion and consultation on problems of "Peace" in what is known as the U.N.O. This method is certainly more sensible than t effort to establish non-viole through violence, but its wea ness lies in the fact that tho the members sit round a ta and discuss, they do not trust o another. "Peace" cannot brought about by discussion wh there is no mutual trust.

Again, it is only certain natio that have a place in the U.N. and great nations like China a denied entry because they are n trusted.

Those who sit there base th talks on the belief that others a dishonest and ready to deceive a betray them.

Peace can be built only on fai not on mutual suspicion or mutu distrust.

*

There is another group of go men which is also working fo "World Peace" whose efforts a known as Moral Rearmame Their programme is to visit oth countries in the world and do so good work in order to create a atmosphere of mutual love an friendship. A member of thi group came to meet me and I learned something of their wor from him. I told him, "It is goo that you should undertake the acts of charity and service, in order to increase love in the worl But has this organisation decide not to use arms in the event o war?"

He replied, "There is no su decision, but we have decided n take part in any offensive war.”

I told him there is no longer any ference between offensive and fensive wars. All war is one. amounts to this, that they are d people but they do not know ir minds.

Those who believe in establishing peace through mutual discussion are lacking in mutual trust; d those good people who believe the establishment of “Peace” rough good work and acts of rvice are lacking in clear contion.

Organised violence and disconnt are so widespread in the rld today, and are growing so st, that we can achieve nothing less we face the situation with ttled and clear convictions.

*

There are other friends known s Pacifists who have decided not use arms in war. They have e thing in their favour, a clear cision. But it is not enough to y we shall not use arms in war. e must create a positive construction force through constructive work. This is the only way. e Pacifists have the conviction, t it is not expressed through tivity.

There are other organisations hose members say that many untries in the world, such as dia, China and some European untries, need peace because they nnot develop their resources thout peace. China wants peace, dia too wants peace; but they say that they need peace because they are underdeveloped. Peace is necessary for them in order to remove poverty and to raise the national standard of living. Peace has no independent value. Peace is valued because it is necessary for development, for increasing national wealth.

But this is not enough for peace. Peace is like water. Water is used both for growing crops and for quenching thirst. Those who want water for growing their crops have a use for water, but those who want water for their thirst value water for its own sake. Those who want peace to increase the nations wealth, or to raise the standard of living have a use for peace, but those who seek peace for the satisfaction of their souls' thirst value peace for its own sake. The two needs are different. He who needs water for his crops will not need it after the crops have been harvested; similarly those who need peace for national prosperity will not need peace after the nation has become prosperous. But just as he, who is thirsty, will always need water, he who needs peace for love, for the satisfaction of his soul, will always need peace. And only thus will “Peace” be established in the world. This means that peace will not be established among men unless men thirst for peace for its own sake.

*

It is said that our movement for freedom was a non-violent movement. But that was the non-violence of helplessness. The government we had to face was so well armed that we could have made no headway if we had tried to fight it through violence. We therefore made use of non-violence as no other way was possible. But today, India can increase her military strength if she wishes to do so, either with her own resources or with the help of others. India is free today to decide whether to increase her military power or the power of peace.

It is therefore by the grace of God that India has accepted the way of peaceful co-existence under good leadership. But our efforts for world peace should not be based on the belief that our country which is backward in every way, needs peace for development. Then peace will be reduced to a mere practical means to an end and we shall not be able to increase the "Power of Peace" which alone can give moral leadership to the world.

The whole world knows that India is poor and has no money for the increase of her military power. *But India can be of great moral power which may influence the whole world, if only she will stand for peace and refuse to use arms even after she is strong and prosperous, even when she has the power to increase her military strength if she wishes to do so.*

But when shall we have the f to keep our loyalty to peace e when we are strong materi and prosperous in the worl eyes? That faith will come when we know through exp ence that peace is an independ force and has the power to s even the most complicated pr lems. We say we attained in pendence through the way peace, but it is only a partial tr If it had been wholly true, t the whole nation would have e perienced the "Power of Pea There would have been faith peace and our country would have been reduced to her pres miserable condition. We wo not have presented the sorry spe tacle of being divided into ma groups, parties and communiti who do not trust one another.

The way of peace we follo for the attainment of freedom the peace of the helpless. G dhiji never taught helplessn but we followed him because were helpless, and that is our work was incomplete.

Yet even this puny effort wa successful, because the wor situation was such that the B tish could no longer maint their control over India. It therefore necessary now th India should try to solve all problems through the method peace. Only then will our f in the "Power of Peace" be e blished.

[*Courtesy*: Sarvodaya S

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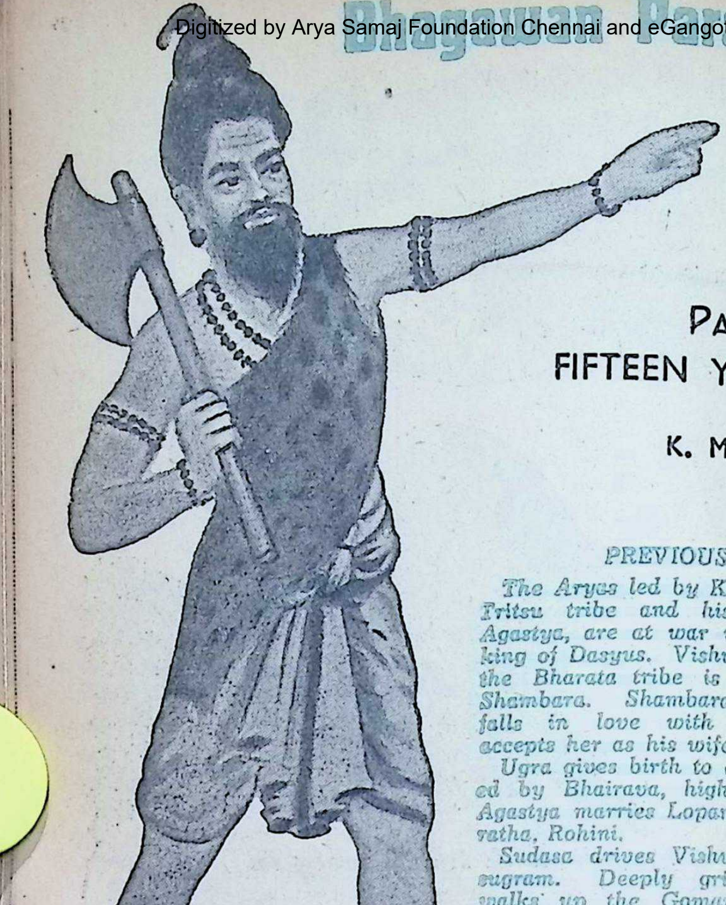


PART II:
FIFTEEN YEARS AFTER

●

K. M. Munshi

●

PREVIOUS STORY

The Aryas led by King Divodasa
Fritsu tribe and his high-priest
Agastya, are at war with Shambara,
king of Dasyus. Vishwaratha, the kin
the Bharata tribe is taken captive
Shambara. Shambara's daughter,
falls in love with Vishwaratha
accepts her as his wife.

Ugra gives birth to a son but was
ed by Bhairava, high-priest of Da
Agastya marries Lopamudra and Vish
ratha, Rohini.

Sudasa drives Vishwaratha from
sugram. Deeply grieved, Vishwa
walks up the Gomantaka Hill se
guidance from Lord Savita. He re
as Vishwamitra and is requested
Sudasa to become his high-priest.

After fifteen years, Renuka, wi
Jamadagni, gives birth to a son amid
omens. He is named Rama.
Chayamana wants to make
a foremost warrior. Disagr
with others over Rama's e
tion, Kavi leaves for Bh
ram. Rama hankers after

3

IN SEARCH CF THE KAVI

AMA'S little mind was working furiously. He knew that Bhrigugram was far, far ay, but every year Amba had ken him there for a pilgrimage. e had lived in that Richika's old rama. All that you had to do reach it was to follow the course the river; then, in three or four ys, you would just be there.

On his little face there was a thering storm. He straightay went to the stable and gave feed to his favourite pony, uparna. Then he went back to mba's hut, and collected and tied some freshly-made bread in a ece of cloth. That was what they ways did when they went on a grimage.

Silent and unsmiling, Rama ent into the hut of Vimad and und that his tutor had gone to tch Vriddha from Bhrigugram. e left the hut without a word, ent back to the stable, untethered uparna, led him a little away om the *ashrama* and tied him to tree.

Next, he went to the hut of avi, opened the door, went inde and stood looking sullenly at e old man's customary seat. ntrolling a violent outburst of mper, he collected his small ms from the shelf and placed em near the door.

At dusk, he returned, as usual, to Amba's hut, took his food and went to bed near her. He was feeling very sleepy. Rama knew all about the Demon of Sleep. When the God Indra had killed the Demon Vritra, his daughter, Nidra, the Demon of Sleep, had survived the father. This demoness came to him every night and vanquished him; that was why he became unconscious and forgot everything.

So Rama shook off his drowziness, quietly left the hut and pierced the tip of his little finger with a thorn till blood oozed out. He was sure that this was the blood of the demoness. The craven-hearted enemy had fled, for he was no longer sleepy. After a time he felt the demoness sitting on his eyes again, so he got up from his bed, pressed the blood of the demoness out of his little finger and drove her forth.

Nidra having been vanquished, Rama got up, tied the bundle in which he had kept the bread to his waist; and, having crept out of his mother's hut, went into that of Kavi and collected his arms. Fully equipped he went to where Suparna was tied, untied the rope and jumped on his back.

"Suparna, we go to Vriddha at

Bhrigugram. Run as fast as you can, my dear."

Rama rode fast for a considerable time. Then his path entered the forest, where, as he knew very well, the demons lived. He could see them clearly, for his eyes could penetrate the darkness. Kavi had told him again and again that Lord Varuna required a thousand eyes with which to see at night, but he, Rama, could see with only two.

He also knew that his pony, Suparna, had wings. Nobody knew this except he himself. "Other horses run; my Suparna flies," he would say. Then he thought of Amba. When she came to know that he had gone, she would cry. Vriddha was wrong, Rama thought; he had no business to go away. And both Father and Vishwamitra were also wrong. Why had they made Vriddha angry?

In that quiet night, the bells that hung from Suparna's neck jingled merrily. Rama knew that at night the goddesses came to fetch water from the river; that was why the winds were cool. He opened his mouth and sucked in the breeze for a while. Then he began to whistle. He knew that that was the way to frighten away the demons.

The glow-worms decked the trees with twinkling lights; some even flew across the path of Suparna. They were really *gundharvas;* if you caught them, you acquired mastery over music. He tried to catch some of them, could not do so.

Rama's thought went back Vriddha, then to Loma. He w ed both of them. Also A When they were not with h something or other always w wrong, but he could not say w it was.

Loma was older than he was five years; but she was so s He was already as tall as she and he could see things in dark which she could not. P haps the eyes of little girls w always weak.

Suparna ambled along as R whistled. Late in the night came to the place where the ties of pilgrims always rested w going to Bhrigugram. Trees s ed the spot and a limpid str ran by it.

Rama got down from Sup and set him free. Then he stre ed himself under a tree and ed off. Presently he awoke. tried his hardest to open his e but the Demon of Sleep held and soon he was fast asleep a

While he slept he had dreams. Someone was sitting his chest and he felt as thoug was choking.

Suparna gave an angry n Why? Rama opened his eyes in the first light of dawn he three dark-skinned men tying restless pony with a rope.

"That is my horse," he cried made to rise from the ground to find that he was tied to a

old and toothless man, wear-
only a loin-cloth and a gar-
of shells, was sitting a little
from him laughing at his
ile struggles to get free.
a glared furiously at the men
were tying up the hind legs
Suparna. They had lances in
hands and scythes hanging
their naked hips. After they
tied the horse, they came to
and unfastened the rope
bound him to the tree. No
er was he free, than he slip-
from their hands and ran as
had never run before. They
wed. As he ran ahead, one
hem threw a lance at him. It
k his foot. He stumbled and
The next moment his cap-
were upon him.

ey tied him to the back of
rna, then untied the pony's
legs and began to lead it.
the old, toothless man jump-
upon to the pony behind him.
a's foot had been hurt, but he
not care for the pain. He
only looking for an opportu-
to escape when he saw the
ce.

e party plunged deeper and
er into the forest and when
came, stopped to rest in a
ll hamlet where the dark-
ned villagers received the old
with elaborate ceremony.
ently Rama heard him telling
villagers about his captive in
strange tongue. They were
hing merrily at what he said.

After eating some of the food which they gave him, Rama went to sleep, so that when the old man and his followers were ready to resume their journey, they had to shake him to awaken him. The old man jumped on Suparna. The hands of Rama were then tied to saddle and he was then ordered to follow Suparna on foot. This made him very angry; it was his horse and if he went with them, he would ride it. When he refused to move, the men beat Suparna, so that he would be dragged along, but with his feet planted firmly on the ground, he refused to move. Suparna, with his loving eyes fixed on his little master, would not move either. The men came and began to drag Rama by the rope, but with fists clenched and teeth set, he refused to stir from the spot on which he stood, his eyes blazing with anger.

The men began to drag him with all their might. He fell to the ground and lay struggling, determined not to give in. One of the men beat him severely. Still he did not move. He only glared at his tormentors in concentrated fury. Again, they beat Suparna in an effort to get, to move, but the horse was as obstinate as its master.

At last, disgusted with the boy and his horse, they lifted him to the back of Suparna and resumed their journey.

[*To be continued*]

Some Characters in the Ramaya

●

A. S. P. Ayyar

●

In the last issue Justice Sri A. S. P. Ayyar described the characters of Sri Rama and Sita. In this issue he delineates those of Hanuman and Ravana.

HANUMAN is a most lovable and heroic character. A tireless scout and renowned leaper, he jumps across the sea to Lanka, finds out Sita and delivers Rama's message to her.

He has no fear of Ravana. When bound by Indrajit with the *Brahmastra*, and taken before his father, the demon king, he expressed his resolve to tear Ravana to a thousand pieces for insulting Rama, and, when warned that he would be overwhelmed, exclaims, "If he overwhelms me, a great attempt will but miscarry." When asked by Ravana whether he knows that he has conquered the three worlds and is a terror even to the gods and will not care for a mere man like Rama, he asks him, "If that is so, will you explain why you took away Sita in the absence of Rama, you demon?" When Indrajit foolishly substitutes coir ropes for the bonds of Brahma, he rejoices since he can easily break them, as he actually does. He knows the Vedas and Shastras and is an expert grammarian and is endowed with great wisd When his tail is soaked with and set fire to by the demons, utilises the opportunity to set f to the palaces and other buildi of Lanka. His might is proverb He carried off a portion of t Himalayas to Lanka, as he did n know which herb was requ for reviving Rama and Lakshma and so carried the whole peak, c taining the herbs, right acr India! He was a valiant gene in war and was not merely g at doing things in the absence the enemy. It is significant th in the great Mahabharata Wa Arjuna had Hanuman on his f to ensure victory. Like ma great men, Hanuman would ex himself on being praised a encouraged.

His devotion to Rama and S was amazing. In the great te ple at Vontimitta in Cuddapah D Rama, Lakshmana, Sita and Han man are carved out of a sing stone (that accounts for the name of the temple), and a streak go from the folded hands of Ha n to the feet of Rama and ex- plifies his devotion. His faith Rama was such that, in a Purastory, he is said to have fought inst Rama's weapons with Ranama and won.

He loved his mother, Anjana-i, like a goddess, following the dic injunction "Treat your ther as a goddess," and is called janeya after her. He is an ideal *hmacharin,* with not a speck lust about him. He served the st beautiful woman in the rld, Sita, without the least erofeeling, which is more than at the most evolved of men in e world can say, as Mahatma ndhi himself testifies. His *brahcharya* is responsible for his azing strength and energy.

He is a simple soul. When Sita nts the pyre to be erected in orr to jump into the fire and prove r purity and Rama agrees, Haman asks Lakshmana as to at he thinks about it. Lakshana replies bitterly, "What *I* ink is of no consequence. We ve to carry out my brother's orrs." Hanuman then carries out e orders. A better example of noble and loyal follower cannot e found than this great monkey ro who is deservedly worshipped l over India. Few men, if any, n ever come up to him in nobiy, heroism, loyalty and purity.

I shall close this account of Hauman with a story. Out of graude for what Hanuman had done r her, Sita, after her coronation, gave him a very costly pearl necklace she was wearing. Out of womanish curiosity, she looked out of the window to see how the monkey was going to wear it. To her horror, she found Hanuman picking out each pearl and hitting it with a big stone and breaking it and throwing it away. She asked him, "Why are you breaking these priceless pearls?" "They are not priceless; they are worthless, my Lady," said Hanuman. "I have broken all of them and examined them, and I have not found a single *Ramanama* inside."

*

Next to Rama, the most prominent figure in the *Ramayana* is the demon-king Ravana. His strength was phenomenal and unimaginable by men. He was a million million times stronger than Hitler or Napoleon. Even the gods feared him. Agni, the god of Fire, went cold at his very sight. Vayu, the god of Wind, stopped his winds in his presence. Varuna, the god of the Ocean, stopped his waves on sighting him. He was able to shake Mt. Kailasa which even earthquakes could not do. He travelled about in the air and stratosphere in his wonderful supersonic aerial vehicle, the *Push-*

paka Vimana. He conquered his half-brother Kubera, the god of the *Yakshas* and of riches. His riches passed the dreams of avarice. He was a strong and able ruler and kept Law and Order in his land with a firm hand. His capital, Lanka, was replete with splendour and was famous for its roads, parks, palaces, lakes, orchards and gardens. He was the grandson of Pulastya, a Brahmin sage, and a Rakshasi (demoness) and inherited the spiritual strength and capacity for ritual prayer and penance from Pulastya, and the phenomenal physical strength and cyclonic sensual passions from his demon mother and grandmother, his ten heads symbolising the ten senses enlarged to mammoth dimensions. He did terrible penances to Brahma and was asked by him to request for a boon. He asked that he be not killed by gods or demons. He did not include men and women in this boon, in his contempt for them, and they prov his undoing, as Rama, the ma and Sita, the woman, broug about his doom.

In spite of his having, in Mando dari, a beautiful, chaste and de voted wife, he hankers after oth women, as many men have don Her lament over his dead bod "Conquering your senses, you co quered the three worlds. Bei conquered by them, you lie s low," is pregnant with meanin for one and all.

He loves his son Indrajit to di traction and is proud of his son invading Heaven, causing th clouds to resound with his prowess and earning the name o *Meghanada.* He is heart-broken a his death. His grief then i pathetic.

He is the bravest of the brav and a true *yuddha vira.* The Rama-Ravana war is the most terrible duel in history. He is the onl person who could fight Rama o almost equal terms. He refuses t surrender, even when he sees th defeat is inevitable, and goes dow fighting, like a true Kshatriya, an earns the admiration of Rama.

His one great folly is his abducting Sita and his persistence in his wrong-doing and refusal to liste to the good advice of Vibhishana and others to restore her to Rama But he is not the only male i history to sacrifice his life, kingdom and people for the sake o a beautiful woman. He realis finally that force and fraud, gu

[*Continued on page* 72

Immortal India —58

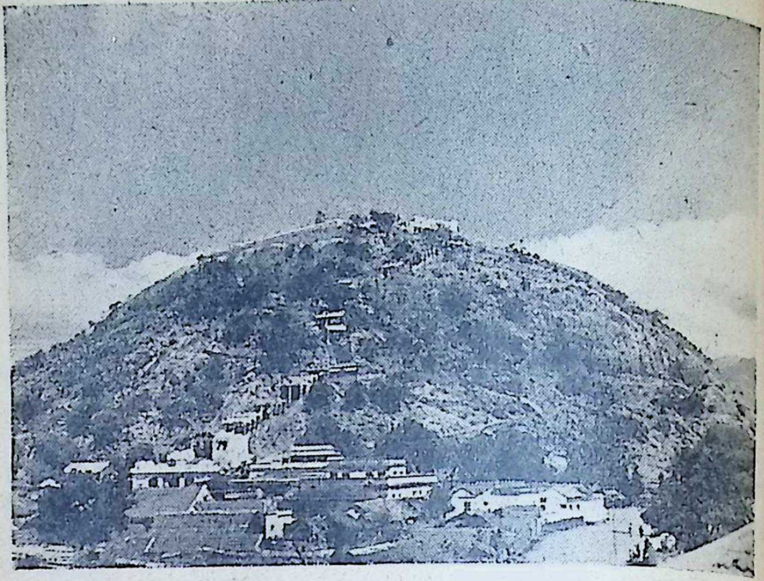
J.H.DAVE

PALNI

PALNI is a town in the Madura district and is the headquarters of the taluk of same name. It is well known in South India for its temple of Subrahmanya. The town is about 068 feet above. sea level. It is situated near the Vyapuri tank. It is in 10°—28′ N and 77°—31′ E. The Palni hills are situated to the south of this town. These hills are connected with the Western Ghats and form part of one mountain system. They are also known by the name of *Varaha giri* or the Boar hill. Rishabha Parvata has also been identified with this hill, and considered as a part of the Malaya mountain.

On the rocky hill at Palni, about 50 ft. high, is the celebrated temple of Subrahmanya. The aspect of the deity is *dandayudhapani* or holding the weapon of a Danda in his hand. The road around the hill has several mandapams and they contain images of peacock which is the *vahana* of Subrahmanya. Within the outer wall is the central shrine. The gateway is on the west, having a gopuram.

It is stated that sage Agastya created the Sivagiri hill and another hill near about called *Edumban Malai.* After performing penance here for some time Agastya went to Kailas. On his return journey he asked one of his demon servants called Edumban to carry these two hills with him after tying both of them on a *Kavadi* carried on the shoulder to which are tied heavy loads at both ends. He found Edumban Malai to be a little lighter and going up in the air while Sivagiri did not move up. In order to equalise the weight, Edumban placed two heavy stones on Edumban Malai. He, however, could not balance the two. He stopped on the way and



The sacred hill at Palni with the temple at the top

started making enquiry. He found Subrahmanya on the Sivagiri hill.

Subrahmanya had happened to come on this hill in a strange way. Siva had two sons, Subrahmanya and Ganesa. The two sons were competing with regard to travelling round the world. Subrahmanya started on his peacock but Ganesa who was heavy in weight and slow in movement decided to travel around the world in a different way. He had the *pradakshina* of his father and claimed that by so doing he had acquired the merit of going around the world.

Siva admitted his claim and gave him the fruit of pomegranate. When Subrahmanya returned he found that he had lost the competition on account of the trick of Ganesa. Siva consoled him by saying that Subrahmanya had no necessity of securing a fruit as prize because he himself was the fruit—"Pala-Ni". This is how the name of this place is being explained. Subrahmanya did not reconcile himself to this explanation and came down in anger to a place called Tiruvavinangudi, which is near the foot of the Sivagiri hill. Thereafter he came to the Sivagiri hill itself.

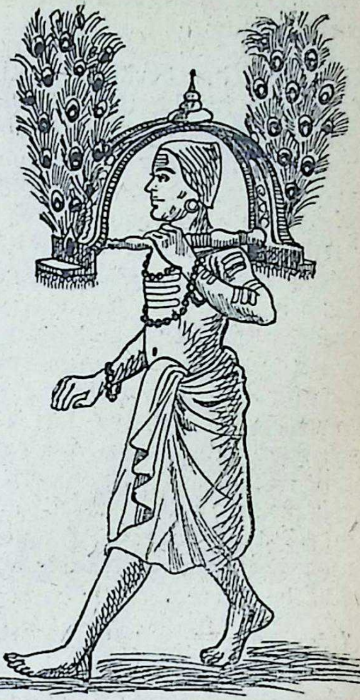
When Edumban was enquiring s to what had happened to the Sivagiri hill he found angry Sub- ahmanya on the hill. Subrah- anya killed him, but at the re- uest of Agastya he was again re- ived, and on the contrary the first orship was promised to him.

As Edumban was carrying a *Kavadi* the practice of carrying Kavadi still prevails at Palni and lso at other temples of Subrah- anya. Usually milk is carried in essels on the Kavadi and poured ver the deity. It is said that even f cooked fish are carried in sealed essels in the Kavadi and opened t Palni they turn out into live ish.

The older temple of Subrahman- a is at Tiruvavinangudi and the ther temple is on the Sivagiri ill. People have great faith in he efficacy of the deity. Even uslims worship this shrine.

The God at Palni was worship- ed by Lakshmi, Surya, Prithvi nd Agni. The deity Subrah- anya is considered the infant spect of Lord Siva. The two hills re also called Siva and Sakti. Subrahmanya selected this place or his abode.

Among the important Saiva gods s counted Skanda or Subrah- anya. He is also called Kar- ikeya. Shanmukha, Senani, Guha, Tarakajit, Saravanabha- a. Kraunchabid, Agnibhu and Swami. He is not known to the edas but he appears as a full-fledged deity in the epics. He has been referred to in the *Mahabashya* of Patanjali. There are several legends regarding his birth; either Agni or Rudra is mentioned as his father. In Vedic literature Rudra is also identified with Agni. Regarding his mother, there are several names: Uma, Ganga, Krittikas and Swaha are mentioned as his mothers at different places.



Kavadi

Subrahmanya is worshipped almost exclusively in South India and is very little known in North India. Practically every village in the South has got a temple dedicated to him.

His birth has been exhaustively referred to in the Bala Kanda of *Ramayana*. Gods wanted Siva to preserve his energy and requested him to practise austerity. Though agreeing to this request Siva admitted that he had already discharged his seed. The Gods decided that the seed should be received by the Earth and Agni and Vayu should enter it. Agni entered it and it became a white mountain, where Kartikeya has born. Gods were satisfied and they worshipped Siva, but Parvati was enraged as she was deprived of her right of being a mother and she cursed the gods that their wives would be barren.

At another place it is stated that Agni begot a son on Ganga and he became the general of the Gods. The Vana Parva of *Mahabharata* mentions that Devasena was defeated by the Danavas and Devasena personified as a lady was carried away by the demon Kesin. Devasena had a sister called Daityasena and both of them were daughters of Prajapati. At the request of Indra, Brahma promised a very valorous husband for Devasena.

Once Vasishtha and other Rishis were performing a *yagna*. Agni was carrying the oblations to the gods. When Agni saw the wives of the rishis he had a desire to consort with them. Swaha, the daughter of Daksha, was in love with Agni and she took one after the other forms of the wives of the rishis and consorted with Agni. She, of course, could not take the form of Arundhati on account of the austere chastity of the latter. Every time Swaha consorted with Agni assuming different forms in succession she was throwing away the seed she had received earlier on a white mountain in a golden receptacle. She did this six times. As the seed was discharged on *Skanna* by Agni the child was known as Skanda. He had six heads, twelve arms, one neck and one belly. He became the commander of the gods and was married to Devasena. Sometimes Valli is referred to as his other wife.

Prajapati informed Skanda that he was produced by Rudra and Uma who had entered Agni and Swaha respectively. Skanda was thereafter received by Rudra and Uma as their son. Skanda destroyed the demon Taraka. The story of his birth and his victory over Taraka is stated in the *Kumarasambhava* of Kalidasa.

The temples of Subrahmanya are adorned with peacocks or elephants. Peacock is the *vahana* of Subrahmanya. Subrahmanya is known as Kartikeya because the six kirttikas brought him up. He is called Shanmukha because he has got six faces. He is also called Saravanabhava because he was wn into the forest of Sara or s. He is called Kraunchabid ne who split the Krauncha ntain into two parts.

nother legend says that Siva t his seed into Agni. The latter s unable to bear it and he threw nto the river Ganges. The latave it over to the six krittikas were bathing in the Ganges. of them conceived and gave h to a son each. All the six s were thereafter combined into with six heads and twelve s. This is why Skanda is d Agnibhu, Gangaputra, Karya and Shadanana. Another sion says that the seed was t into the forest of Sara or ls and therefore Skanda is also wn as Saravanabhava or *Sarana*. Cf. उमावृषाङ्कौ शरजन्मना यथा *Raghuvamsa*.

s Skanda remained in the len receptacle for six days bee he was developed he is call- Guha or concealed. Subrahya is his name in South India. s weapon is Sakti.

he images of Subrahmanya are lptured in different ways. etimes he has six faces, somes only one. His arms vary n two to twelve. Sometime he ith one goddess and sometimes h two. He is often representas a Kumara of great beauty. is often depicted as seated in masana on a peacock. Along h peacock even a cock also is often associated with Skanda. He is identified with Sanatkumara, son of Brahma; and as Sanatkumara is known as Brahmanya, it has been suggested that Kumara or Skanda came to be known as Subrahmanya particularly in South India.

Patanjali in his *Mahabashya* says that the Mauryas in order to enrich their treasury were selling the images of gods, like Siva, Skanda and Visakha. On the coins of Huvishka there are figures of Skanda, Mahasena. Kumara and Visakha in Greek letters. It has been suggested that all these four names are of one deity. As Skanda was the warlord, he was most probably worshipped by the war-like princes. Skanda is also identified with Kuja or Angaraka.

Siva was at first the Commander of the gods' army. Subsequently that function was given over to the Ganas of Siva and particularly to Skanda, the son of Siva and Uma. Skanda is also called Yogiswara, Swaminatha, Brahmachari and Sanatkumara. In *Rudrayamala* he has been described as the propounder of the Agamas; and called Saraswata and Siddha.

Skanda is connected with the Krittikas who brought him up. Skanda has therefore connection with the Krittika Nakshatra. In South India the worship of Subrahmanya is particularly held auspicious in the month of Kartika particularly when the moon is in the Krittika Nakshatra. People collect in great congregations in Subrahmanya temples in South India, offer prayers, take vows and when vows are fulfilled then also they offer their prayers here. Festivals are held on this occasion.

गले रत्नभूषं तनौ मञ्जुवेषं
करे ज्ञानशक्तिं दरस्मेरमास्ये ।
कटिन्यस्तपाणिं शिखिस्थं कुमारं
भजेऽहं गुहादन्यदैवं न मन्ये ।

Salutations to HIM who jewels on the neck, gay on his body, the Sakti in form of knowledge in his a light smile on his face, hand on his waist; he Kumara and seated on a cock; there is no other deity cept Guha whom I revere.

To Readers—

SANE LIVING: A NEW SERIAL

BHAVAN'S JOURNAL has great pleasure in announcing a new serial from the next issue dated December 2, 1956. It is an extraordinary work on the greatest of problems—the art of sane living—and is written in a simple, fascinating style.

Originally written in Sanskrit by an unknown Indian author, the manuscript was discovered in Tibet. In its English translation under the title ECONOMY OF HUMAN LIFE, it appeared in 1751 and was dedicated to the Earl of Chesterfield. Before 1812 it had reached fifty editions and suddenly it dropped out. In 1901 a new edition of it was published. The work is known to have been translated in French, German, Italian, Welsh, etc., in various forms like poetry, etc.

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The work which is now rare and out of print was sent to us in typescript by a kind reader of BHAVAN'S JOURNAL. It was copied from a rare and out of print copy of the book in a private collection. Its obvious merit has made us share the work with the large family of our readers in instalments. Make sure of your copy from the beginning.

SANSKRIT LESSONS

II

(The attention of readers is drawn to the exercise on the next page. They are advised to attempt them straight now and verify their correctness from the next issue.)

NOUNS

शरीरम्	(*Sareeram*) = Body
मस्तकम्	(*Mastakam*) = Head
ललाटम्	(*Lalatam*) = Forehead
नयनम्	(*Nayanam*) = Eye
श्रोत्रम्	(*Srotram*) = Ear
मुखम्	(*Mukham*) = Mouth
दन्तः	(*Dantaha*) = Tooth
कण्ठः	(*Kantaha*) = Throat
कपोलम्	(*Kapolam*) = Cheek
गलः	(*Galaha*) = Neck
हस्तः	(*Hastaha*) = Hand
नखः	(*Nakhaha*) = Finger-nail
चरणः	(*Charanaha*) =Foot
हृदयम्	(*Hridayam*) = Heart
स्कन्धः	(*Skandhaha*) = Shoulder

VERBS

गच्छति	(*Gachchati*) = (He) is going
गच्छसि	(*Gachchasi*) =(You) are going
गच्छामि	(*Gachchami*) = (I) am going
अस्ति	(*Asti*) = Is
असि	(*Asi*) = (You) are
अस्मि	(*Asmi*) = (I) am

PRONOUNS

इदम्	(*Idam*) = This
तत्	(*Tat*) = That
एष:	(*Eshaha*) = This
यत्र	(*Yatra*) = Where
सर्वत्र	(*Sarvatra*) = Everywhere
मम	(*Mama*) = Mine.
तव	(*Tava*) = Your

SENTENCES

इदं मम शरीरम् ।	(*Idam mama sareeram*) = This is my body.
इदं तव पुस्तकम् ।	(*Idam tava pustakam*) = This is your book.
कुत्र तव हस्तः ?	(*Kutra tava hastaha?*) = Where is your hand?
एष मम हस्तः ।	(*Esha mama hastaha*) = This (is) my hand.
इदं मम हृदयम् ।	(*Idam mama hridayam*) = This (is) my heart.
त्वं कुत्र गच्छसि ?	(*Tvam kutra gachachasi?*) = Where are you going?
अहं गृहं गच्छामि ।	(*Aham griham gachchami*) = I am going home.
सः तत्र किं पठति ?	(*Saha tatra kim patati?*) = What is he reading there?
ईश्वरः कुत्र अस्ति ?	(*Isvaraha Kutra asti*) = Where is God?
ईश्वरः सर्वत्र अस्ति ।	(*Isvaraha sarvatra asti*) = God is present everywhere.

EXERCISE

Translate into Sanskrit:

(1) That is your book. (2) This is my eye.

(3) Where is your father? (4) Rama is washing his face.

Healing by Employment

LEONARD G. RULE

The total of human happiness restored by the alliance between medicine, physiotherapy and occupational therapy is gigantic. Without this combination many patients might be condemned to waste their lives in idleness.

HAT "music hath charms to soothe the savage breast" is a truism. The doctors of an- t Greece and Rome used dif- t kinds of music for the treat- t of various "humours." It equally obvious that certain s of music are stimulating nce music and marches are ex- les. But that the art can do e than assuage passion is a dis- ry of recent times, and use is g made of the fact in the treat- t of psychological and other sses.

nce the 1914-18 War a new rapy" (treatment intended to) has come into existence. is Occupational Therapy, h numbers music among hun- s of methods of helping to t cures of the sick and injured. The most extraordinary thing about Occupational Therapy is that its origins are quite uncertain. But perhaps this is not surprising when it is reflected that it had long been a practice among the more intelligent ward sisters—many doctors will tell you that these women are the keystone of the structure of hospital treatment—to find some occupation for those of their patients well enough to get bored by idleness.

However, the therapy proper may be said to have begun in 1906 when the Lady Brabazon formed a society to provide work-house inmates with occupations which would relieve the misery of their boredom and give them a brighter outlook on life. Much of the earlier work in the field proper, however, was done by the late Dr. Elizabeth Casson, sister of Sir Lewis and Sir Hugh Casson, who established a sort of clinic at Bristol during the 1920's, and set up a training school for therapists.

During the war the attention of the Army had been drawn to the huge waste of human material in hospitals where wounded soldiers fretted and rotted while their injuries were mending. In 1915 a meeting was called at which the subject was discussed, and from that meeting practical steps were taken to fill the void in the life of the wounded. Later in the war shell-shocked soldiers were put to various crafts to help them recover mental balance instead of letting them brood introspectively on their sufferings. Men found sanity again in making carpets and in knitting. But that was only a beginning.

It was soon realised that this treatment could be applied to many kinds of illness, and that apart from the avoidance of boredom the treatment might have its own therapeutic value. Now, Occupational Therapy has become a branch of the healing art—if not yet a science in its own right. It has its professional association and training centres all over Britain, and practitioners of "O.T.", as it is called, have secured for Britain a leading place in the world in this branch of medicine. "O.T." is spreading widely in North America, Germany, Sweden, Switzerland, and some of the countries of the Commonwealth, but it is not yet fully used in other countries.

The purpose of "O.T." is to restore the patient recovering from illness, or accident, to a full normal life. This means, of course, a working life in, as near as possible, the surroundings to which he, or she, is accustomed. Not only does it deal with bones, muscles and nerves which have suffered from illness, or injury, but it also does what is necessary to maintain other parts of the body, not directly affected by the medical condition, in something like normal working fitness.

In many mental hospitals "O.T." is given wider scope. There, some of the patients will remain for life and many others for long periods. The need to provide these unfortunates with an occupation is but the beginning of the matter. Of all patients those in mental hospitals are most in need of the therapy. So many of them tend to withdraw from life, and the more they withdraw the worse they become. In these circumstances "O.T." widens its scope to take in household work, gardening, furniture-making—in fact, all the things that need doing in a self-contained community. The additional value of the therapy is that it helps these people to play a part in the community and to acquire value thereby.

In its beginnings "O.T." was limited mainly to such activities rug-making, knitting, needle- k, and basket-weaving. These fts can reach the heights of ar- ry among professional exponents, but they can also be practised by people with only the ruents of training and little artic inclination. There is some g to show even by beginners, r a few hours' work. Morer, many women practise some these things as part of their rmal lives, which means that y require little or no training.

As soon as the "therapy" became portant, and the purely occupanal side of the work diminished, was necessary to find other jobs t patients could do with benefit. portant as music may be as a thing influence, it is not easily ctised by those unskilled in the t. On the other hand, no one is ch disturbed by what anyone e puts on to paper in attempting draw. The great value of drawg is that it sometimes enables tients—particularly mental and ychiatric sufferers—to express in ngible form what is going rough their minds, and that is ecisely what the doctor wants to d out. Therefore, drawing is w an important aspect of the rk in this field. It is also valule in helping other sorts of patits to find a "release" from difficlties which might otherwise fect their condition.

The uses of music and drawing e specialised subjects in the d field of "O.T." which is, in fact, broad enough to call for a three years, training course from students who wish to take the Diploma. It ranges through knitting and rug-making, weaving, basket making, pottery, carpentry, leather work, office routine and languages, brush making, bookbinding and many other crafts, together with all their associated occupations. It also includes many kinds of games and sports, gardening and housecraft. In all these subjects the student is expected to reach a level of competence sufficiently high to enable him, or, more usually, her, to teach others and conduct classes.

The syllabus laid down by the Association of Occupational Therapists fills a book of fifty pages, but the student must also master in some detail anatomy, physiology, general medicine, surgery, and orthopædics, psychology and psychiatry, these subjects making half the course. Having done all this the therapist-to-be must prove the capability to apply this knowledge to the needs of the therapy.

Nowadays it is customary for the doctor, or surgeon, to discuss the needs of the patient with the therapist, indicating what movements he wants the patient to make—or even merely saying which limbs and muscles are to be exercised—and leaving it to the therapist to work out the best occupations to be followed and to grade them so that the treatment is progressive. The treatment should be related to the job that the patient follows in normal life, and to the possibility of the patient returning to that job.

For instance, there is an orthopædic hospital in London's dockland where most of the patients are seamen and dock workers. Their normal work is heavy and laborious. They need strong muscles. They also need flexible hands and fingers. Great importance is attached to the rehabilitation work undertaken in the gymnasium, and the "O.T." department at the hospital where they begin to re-use damaged hands, fingers and feet. The work is progressive and it is absorbing to see the difference between men who have just started on the road back to something like normal life, and those who have been working in the "O.T." department for some weeks.

I watched an elderly man who had been wheeled into the department to begin to learn to use his hands and fingers again. The intensity of his concentration was almost frightening as he tried to pass a shuttle through the threads of a small loom with trembling hands. He failed repeatedly, and the patience of the therapist instructing him was a joy to see. She directed his movements and aided him without actually interfering more than was necessary. He lay on his back with the loom on a frame at exactly the right angle to test his feeble capacity without strain. One hand in a plaster cast was used to press the weft into place. In his eyes was the evidence that the loom was a gateway back to a useful life.

Nearby was a dock worker who had been attending the department as an outpatient for six weeks. He showed me with pride the progress he had made in using a loom. Hands which had been almost pulped when a carcase of mutton fell on them, and restored by the genius of the surgeon, were functioning again. Still red and swollen, they were managing delicate movements in the manipulation of the material.

Others in the department were learning to plait fine string which would later be made up into belts. To do this plaiting involved a lot of use of the wrist and forearm. No strain was caused by the work but it was so much better than a series of exercises which would grow duller and more boring with each repetition.

The eagerness with which these patients attacked the jobs to which they were allocated was remarkable. All those who had been there any length of time were keen to tell of the progress they were making, and to demonstrate how much better their limbs were as a result of the treatment. Without exception they were anxious to get back to their jobs. I suppose that no one will ever know how many patients are discharged by hospitals of this nd other kinds fit and ready to ce the responsibilities of life ain, and how many more are nt back to work of some kind a "improved condition" as the dical phrase goes. But for the lliance between medicine, phy- otherapy and "O.T." many of em might be condemned to aste their lives in idleness. The tal of human happiness restor- d by these means must be gigan- c.

What is true of orthopædic hos- tal patients is even more true f those who have to spend their ves in the twilight of mental dis- se. Where possible, mental atients too are restored to the orking world, but for those who ust stay in the hospitals "O.T." fers something resembling the e outside. It offers also the rospect of useful lives being spent n productive work which other- ise would be doomed to a drag- ing darkness of inactivity.

The work of "O.T." has its place n the wards as well as in the pecial departments set up more r less as workshops. The work- g apparatus is adapted to the eeds of the patients who may be tting up, or lying down. The rinciple of "O.T." is that some- ing can be found for every sort d condition of patient to do, efully, productively, and with omise for the future.

The fact that "O.T." has to deal th the sick and injured does not ke its practitioners shy away from machinery. There are limitations, as there must be, but small power tools, for example, are a commonplace in helping patients to recover physical grip and delicacy of movement. With the little electric hand drills now in such common use in so many homes, a large number of jobs can be done. Drilling, boring, sawing, abrading, polishing, help to fit the patient for life in the factory.

What kind of people are they who take up this relatively new profession of "O.T."? Go, as I did, to the "O.T." Centre and Training School near Swiss Cottage, London, and you will find a group of earnest young people all absorbed in the acquisition of the technical skills which their future work will demand. Sometimes the earnestness is a little over-powering. But out of eighty new entrants every year this school has to reject only about ten, and these usually go out of the training during, or at the end of, the first term.

The technical skills are but the means to an end: the human purpose behind it is the restoration of broken bodies and minds in alliance with the best that medicine and surgery can do. If, at times, the crafts taught to the patients seem slightly "arty crafty" it is a valuable corrective exercise to try to suggest other, more robust. jobs that could be carried out in the circumstances of the hospital ward and the training annexe.

[Courtesy: *World Science Review*]

The harvest comes home . . . as pla

THE harvest of the First Five Year Plan has indeed come home, for the increase in agricultural production which has taken place since 1952-3 has helped, more than any other factor, to end inflation and to stabilize the nation's economy. The target was an increase of 7.6 million tons of food grains by the end of this year . . . the *actual* increase will be not less than 11 million tons. These figures indicate, in some measure, the achievement of India's farmers.

The Second Five Year Plan aims to diversify agricultural production and to increase the productivity of the soil and the yield of individual crops. As irrigation develops and improved agricultural methods are adopted, increasing emphasis will be given to horticulture, livestock development, afforestation and dairy farming. As in previous years, the success of the Plan as a whole depends upon the capacity of India's farms to feed her growing population.

By distributing all kinds of Petroleum Products, in particular fuel oils and lubricants, even to the remotest agricultural areas, we will be helping India's farmers to do this vital job. In addition, Shell Petroleum Chemicals such as aldrin, dieldrin and endrin are helping to protect the vital crops and so increase the effective yield per acre. Burmah-Shell's up-country storage depots help sure that vital petroleum p and chemicals can be mad able wherever and whene are required.

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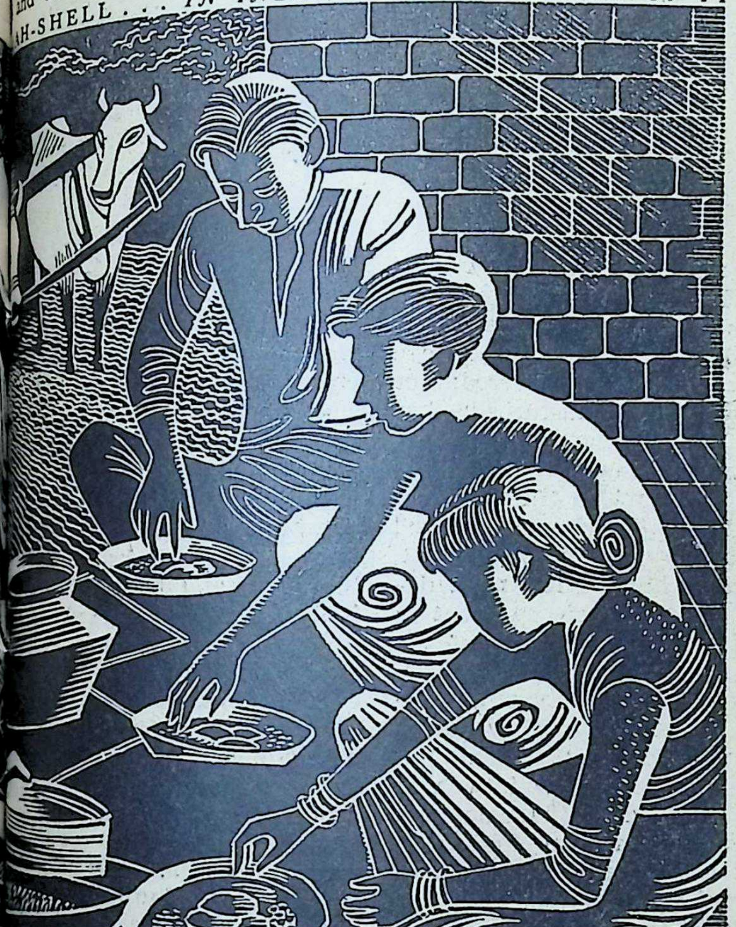
lustration is based on stills r half-hour documentary, ULTURE, the first of a ies entitled: "Major Inof India". AGRICULpresents the problems of millions of cultivators one farmer's family—in ry form that "humanizes" information. AGRICULand the other documentaries produced by us show facets of India's Five Year Plans in operation, and the encouraging advance made by her people on the economic, social and cultural fronts.

All our documentary films are available *on loan* in English and the major Indian languages, and either in 35 mm. or 16 mm. For further details, please contact your nearest Burmah-Shell office.

AH-SHELL . . . IN INDIA'S LIFE AND PART OF IT



Uttara Kanda—8

N. Chandrasekhara A

SUMANTRA EXPLAINS

PREVIOUS STORY

When Sri Rama settled down to rule Ayodhya after bidding farewell to the Rishis and friends, he hears a scandal insinuating against Sita, reportedly originating from a washerman. On hearing it, Sri Rama orders banishment of Sita to the forest in bowing to the wishes of the people. Lakshmana takes her in a ratha to the forest.

AS they sped along, Sita drew Lakshmana's attention to the inauspicious omens that attended her. Her right eye throbbed; her body shivered; her mind was very disturbed; her courage was sinking; and the earth looked void. She wondered whether all was well with their nearest kith and kin. Lakshmana assured her that everything was all right, although he himself felt most depressed. That night they spent in a hermitage on the banks of the Gomati river and the next morning they started towards the Ganga. About midday they reached the river and Lakshmana began to weep loudly. Sita was puzzled and asked Lakshmana what was the reason for grief, when it was the time for them to be cheerful and happy on reaching the banks of the holy river. "Was it because he was separated from Rama for two nights? Even I whom Rama is dearer than have not given way to such g Do not behave like a child. Let cross the river Ganga and see sages. After spending a night their hermitage and giving sents to the women-folk there receiving their blessings, we get back quickly to Ayodhya join Rama." Lakshmana wi his eyes; and both of them into a boat and crossed the ri

There, Lakshmana with tear eyes revealed to Sita his real m sion. A dagger had entered heart and he was going to be t object of perpetual abuse for w he was about to do. Death w preferable to the discharge of t most heart-rending duty e trusted to him. "Be merciful me as there is no guilt in me", saying Lakshmana fell at her fe sobbing bitterly. She asked w ers had been given to him by king which caused him so ch distress and agitation. With choked throat and downcast e, Lakshmana stated "Rama ard scandalous gossip concerning u. On account of it, though you e faultless, he has asked me to re you near this forest hermit-e. In this *ashrama* resides sage lmiki, as good and kind to us as saratha himself. You had bet-r be under his care and protec-n living an ascetic life and hav-g Rama always in your heart. elfare will surely be yours."

Sita sank on hearing these ords. After a while, she recover-d and spoke to Lakshmana in a ice feeble with deep emotion d distress. "I have obviously en brought into existence to suf-r and as an image of misery. hat sin have I committed in my evious births to be thus aban-ned, though of spotless charac-r, by my lord? Did I separate y man from his wife? With ama, I was happy in the hermi-ge notwithstanding a succession miseries; but alone and without m, how can I live? To whom n I to relate my sufferings? If e sages ask me why I have been serted, what am I to tell them? can even now drown myself in e waters of this river but the eage of Rama will be snapped." ter a while she regained calm d then went on to say "Carry t your orders, Lakshmana. Pros-te on my behalf before my mother-in-law. Tell the king that I know that his desertion of me is in discharge of his duties as a righteous ruler and that though he has forsaken me, he is my saviour. The voice of the people has to be heeded and respected. My fate need not count so long as the king pursues the correct path of duty. The husband is everything to a woman. He is her God and preceptor and dearer than her own life. His word must be obeyed. But before you go, Lakshmana, look at me closely and then depart." Lakshmana answered "How can I now do so—I who have never raised my eyes above your feet." He went round her thrice in full reverence and left the place unable to bear the load of his great sorrow.

When the chariot carrying Lakshmana left the other shore, Sita collapsed and cried bitterly. Her lamentations brought to the scene the wives of the hermitage saints and they ran up to Valmiki and told him that a young lady, divine in form and brilliant in appearance, was alone on the river bank weeping in great distress. With his intuitive faculty, Valmiki saw what had happened. He hastened to the spot and assuaged Sita's grief. He told her that he was aware that she was forsaken by Rama on account of a baseless rumour. The *ashrama* ladies would take every care of her. He offered her water to wash her hands and feet, and led her slowly to the ladies' apartments of the hermitage. He told them who she was and why she was there and he asked them to treat Sita with respect and affection. Entrusting Sita to their care, the sage returned to his own quarters.

On the return journey, Lakshmana and Sumantra talked about Rama's misfortune and misery. Lakshmana observed that he who could conquer the whole world of devas, gandharvas and asuras, if he was so minded, was a helpless victim of destiny. To banish Sita on account of some stupid calumny was cruel on Rama's part. Sumantra told Lakshmana that he would not have taken such a view of things, if he knew the real cause for the separation and the sorrow. Sages Vasishtha and Durvasa, King Dasaratha and he alone knew it, and though it was a great secret, he would reveal it. Once upon a time Vasishtha went to the *ashrama* of Durvasa, son of Atri, to spend the *chathur masya* there. King Dasaratha came to the place to see his guru and preceptor and he asked Durvasa about his lineage, how long Rama was going to live, who were going to be his children, what was their age and what was going to happen to the royal line. Sage Durvasa narrated the story. In a fight between the devas and the asuras, the latter took refuge with sage Bhrigu's wife who promised them protection. Lord Vishnu was enraged at this and beheaded the lady with his ch weapon. Sage Bhrigu cu Vishnu that he would be bo mortal and undergo the pang separation from his wife. A pronouncing this curse Bhrigu pented but was assured by Vi that he need not have any rem as the curse would prove a b diction to the world at l Rama, Dasaratha's son, Vishnu himself and he was g to rule over the world for a l long number of years. He w have two sons by Sita and line would be perpetuated thr them. Rama's sons would come rulers not only of Ayod but of other kingdoms also.

Returning to Ayodhya a midday, Lakshmana wond what he was going to tell R He saw Rama seated on his seat, a veritable picture of sa with tears trickling down his Lakshmana said that he had ried out his orders and he soled Rama with these w "Destiny moves strangely. men like you do not brood what happens. All prosperity an end. Elevation to a heig followed by a fall. Union te nates in separation. Life en death. Therefore it is not p to show much attachment to wives, friends and riches. You control the whole world and own mind by your will. should not grieve thus. If you yourself in sorrow, people w taunt you again for it." R consoled by the wise words of hmana and began to attend to royal duties.

e affairs of the kingdom had l still for four days and this making him feel very uneasy. g who does not regularly at- to his royal duties commits King Nriga delayed to pay tion to a quarrel that had n between two brahmins over ownership of a cow and who come to the palace-gates for ss. For this dilatoriness, they d that Nriga would become a eleon and that he would be sed from that state only when Vishnu took his birth as ma in this world to rid the h of its burdensome population. Rama narrated yet another relating to King Nimi in line. Nimi built a city called yanti near the *ashrama* of ma and began the performance of a big *yagna* for which he d sage Vasishtha to be the preceptor. Vasishtha told the that he had another urgent ess of a smaller nature with a and that after finishing it, d return and take up the place ed to him. Nimi did not wait Vasishtha's return but got the ice performed with the help utama and others. Vasishtha returned from Indra's sacrifice and wanted to see Nimi but was delayed for some time as the king was then sleeping. The sage was overcome with anger at this neglect and consigned the king to lifelessness. The saintly king in turn pronounced that Vasishtha should also become lifeless. The mutual curses had their effect. Sage Vasishtha regained his life by resorting to the advice of Lord Brahma and earning his benedictions. Several distinguished sages performed a sacrifice to get Nimi out of his curse. When Nimi's spirit was invoked, it appeared before the gathering and wanted the privilege of residing in the eyes of all created beings, which boon was readily granted. This is why the winking of the eyes is characteristic of every earthly being.

Lakshmana asked whether it was not the duty of a kshatriya like Nimi to show forbearance at Vasishtha's words. It was not possible, said Rama, for everyone to show forbearance. Anger was often uncontrollable. He told the story of Yayati to illustrate his point.

(Note: Then follow three interpolated sargas).

[*To be continued*]

He who can be grasped by that which is beyond the senses, subtle, unmanifest, ancient, containing all beings, inconceivable, even He Himself shone forth.

—Manu.

Internationalism of Indian A

A VAST cultural osmosis has been taking place between India and the other countries of the world throughout history. The earliest civilisation in this region of which we have abundant evidence is that of Mohenjo Daro. Though this site itself is no longer within the boundaries of India today, the recent discoveries of an identical culture in the Saraswati river bed in Bikaner, in Rupar in the Punjab and elsewhere show that this culture was once native to India as much as to the region lying beyond the frontiers settled in 1947.

This culture had striking affinities with that of ancient Sumeria. Similar seals in the two cultures date from the earliest phase of Sumeria and the latest phase of Indian culture.

The fountainhead of the most important cultural radiations from India into the continental mass and also the sea-girt lands of the South is, however, the Buddha. Two thousand and five hundred years ago there was a great efflorescence of the human spirit all over the world. This was the period of Lao-tze and Confucius in China, Jeremiah and the Second Isaiah in Judea, the pre-Socratic philosophers in Greece and, perhaps, Zarathustra in Iran. In emphasis on the spiritual de of man and social charity in relations with others, all t great men, like their conte orary, Gautama Buddha in I affirmed the same universal c

So, it was not in a spirit of n row proselytisation that the B dha said: "Go into all lands a preach this gospel. Tell t that the poor and the lowly, rich and the high, are all one that all castes unite in this reli as do the rivers in the sea." obedience to this message, nu rous dedicated spirits left for off lands, men like Kasyapa M tanga, Amoghavajra, B Dharma and Gunavarman China, Mahinda and Sangham members of Asoka's family Ceylon, Aryasena to Afghanis The chisel and the brush acc pained this message of peace a effected a tremendous radiatio Buddhist art.

Afghanistan is perhaps the ea liest recipient of this art. T colossal statues of the Bu one nearly 110 feet and the o over 160 feet in height, s guard even today over the va of Bamyan, enclosed in a cres of cliffs in whose faces shrines a pels have been excavated as at nta and decorated with murals, ose idiom vividly recalls far- Ajanta.

Transferred to canvas, gracious ntan figures fluttered in the alayan winds in the banner ntings of Nepal and Tibet. iko, a Nepalese Marco Polo, ained a high position in the t of Kublai Khan in the thir- nth century and made a large nber of images and paintings. Yuan, a favourite disciple of learnt from him the art of gious sculpture and the Bud- st figures he made were set up all the celebrated sanctuaries Shanghai and Peking. In the -Huang caves of China, we Ajantan figures, their affinity istakable even though the siognomies have undergone a al adaptation.

In Japan, Prince Regent Uma- o, known to posterity by the thumous title 'Shotoku' (sage tue), wrote a commentary on Sadharma Pundarika Sutra or Sacred Lotus Scripture and lt a temple at Horiyuji in Nara ere frescoes in the Ajantan m were painted later.

In Burma, old Prome on the awaddy and Thaton on the sea- st rapidly became active cen- s of Buddhism. Buddhagosha ted Thaton in the fifth century. frescoes in the numerous ples of Pagan, dating from the enth to the seventeenth centu- , seem to have been influenced by the gracious idiom of the manuscript paintings of Pala period Bengal in the initial phases and the angular style of Western Indian manuscript paintings in the later phase.

Gigantic carved figures of the Buddha still continue their reverie in the forests that have grown over the sites of the lost cities of Ceylon and, at Sigiriya, the Buddhist idiom has been taken over for the purpose of secular decoration. To the south-east, across the sea, Indonesia had translations of Mahabharata, Ramayana and the Harivamsa available by the eleventh century and in the magnificent structure at Borobudur there are miles of frieze inspired by episodes in the life of the Buddha. The relation between Indo-China and the ruling dynasties of South India were intimate and the great Angkor Vat, built in the eleventh century by Suryavarman II and designed by his teacher Divakara Pandit, is covered with low relief sculptures depicting episodes from the Ramayana and the Mahabharata.

India's eagerness for receiving intimations of beauty or wisdom from abroad has matched her generosity in giving away the riches she possessed. Her contact with Europe is not a recent story. It is as old as Greece, the fountainhead of European civilisation.

The flood-tide of Alexander's conquest of Western Asia left the rich silt of Hellenism, fertile to new growths. The inner serenity, which was the most fundamental teaching of the Buddha, was wedded to the perfect external expression which was the inspiring creed of Greek sculpture, in Gandhara art.

Central Asian architectural styles were introduced into India by the Moghuls and the monuments of those times have become a part of the Indian landscape today. The Jamuna waters the Republic's capital at Delhi and mirrors the Taj at Agra, flowing through an intervening stretch hallowed by associations with Krishna, the episodes from whose life were sung in mellifluous poetry by Surdas and were limned in glowing colour and sinuous line in Rajasthani and Pahari painting. This painting itself is a product of a fine c tural synthesis.

Humayun's sojourn in Iran d ring his exile had introduced h to the masters of the Irar school of painting, founded ea by Behzad, and in the Mog court, Iranian painters worked the illustration of Hindu epics l the Ramayana and the Mahab rata and Hindu painters simila dedicated themselves to the d ration of Iranian classics.

The close of World War II fo India with a re-awakened a conscious interest in making re talising cultural contacts with t external world. Numerous org nisations exist today in this co try, dedicated to international c tural understanding.

—K. K.

The artist is the witness of the beautiful, Art is the least selfish form of pleasure in the world.

—Vivekananda.

A great national art affords an intimate revelation of national thought and character.

—Jawaharlal Nehru.

Short Story

On Her First Moonlight Solo

●

Satyanarayan Sinha

●

MALAVIKA is soaring high in a monoplane towards the moon. It is her first night- ht solo. The wind has stopped fury, the earth its hustle-bustle d also the sky its lightning eats. Hundreds of dancing eams and rivulets have covered emselves with a dreamy screen. e hearts of the Himalayan ges ahead seem to have stopped ir beatings. Only the whistling peller and the moaning engine e awake, as a reminder of the umerable varieties of dramas real life being enacted every ment in the atmosphere ahead well as in the sleepy earth ow.

But what is beyond that hori- n towards which the nose of the ne is so ominously pointing ?

nly if she could know.

☆

Last evening she had finally ken away with Samundripad, o did not believe in any ceremonies whatsoever of marriage, but all the same, claimed to be her husband according to the Communist rituals. From their first day of acquaintance, they differed about the claims on the Kailash and the Mansarovar. As her father had taught her, she felt as if her body was made by some particles coming from the Kailash peaks and the blood in her veins contained some drops of the sacred Mansarovar lakes. Samundripad used to shatter her sentiments when he thumped his fist in Communist style with a declaration—"They are Chinese."

"No, no, no," Malavika protested violently. "There is the abode of Lord Siva. They are ours."

"You seem to be swept away so far by the Western propaganda that we shall have to brand you as an agent of the Americans."

A slap on her face, however sudden and violent, would not have stunned her that much. She could see the naked vulgarity staring behind all the sweet caresses of

Samundripad. A severe blast of disillusionment broke her away.

Away from those dirty enticements. She could not bear the secretive politics of the Communist party. They had made her steal the ornaments of her mother as a contribution to the party fighting for a great cause. By declaring her father to be a bloodthirsty exploiter of the poor, they had taken her away from his affectionate folds. To her brother, who had enrolled himself as a Sevadal Volunteer, they had branded as a murderer of the workers and the peasants. One by one they had got all her idols discredited to the extent that in the name of the progressive revolutionary youth, she had cut off all relations with them.

To-day she stood disillusioned.

☆

All joy in life seemed crushed. But a voice in her apparent hearing said: "My child, great patience and a will of iron, and then everything will be all right."

Who said it? Her Father? No, it was the briefing of her pilot-instructor just before she was to take off on her first solo flight.

She had taken flying as a hobby, but lately it has become a great source of joy and inspiration to her. Since there were no obstacles around the space she soared, the wonderful feeling of relief engrossed her completely. She was one with that great smiling happiness of the nature and her own

Dr. Sinha

heart, which could not be
cribed, and was meant just
realised.

Completely free.

☆

Since her childhood Mal
cherished to achieve som
new. Either at home, at the
lege, or in the various sp
where life plunged her into,
was made to realise that b
born a mere girl, the chance
any of her great ambitions b
realised are very rare. She
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make way for others and rejo
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new hope. And that made revert to her childish ambitions again. Now she wanted to the first to have flown over Himalayas.

t only the other day newsrs had reported that a Chiplane had come over the layas and landed on the n soil. A week after that, Indian plane did the crossing he Himalayas from the South he North.

oking ahead what Malavika to be the Himalayan ranges, thought out her plan—"It is life's chance. I am flying the Himalayas as the first an girl. Let me see what is nd that cloudy horizon..."

ay be the night atmosphere, he first experience of flying at night, she seemed to be ing for the strange world bed the Himalayas.

Vell, but where should I land?" could not decide. A thick t haze dimmed the moonlight the earth below seemed to be cherous. But the instructor's e seemed to whisper—"Physirelaxation is the paramount -requisite for correct flying." applied the golden rule and xed.

*

radually, the working of her d gained more revolutions than that of the engine cruising at a normal speed. She felt as if she descended—"No, I am gliding. Is it not a grand game to play compared to which any other sport in life is a child's play? The thrill of gently alighting an aeroplane must be experienced to be believed."

A slight hit and the squeak of the wheels was audible. "So, I have force-landed. This soil must be Tibet..." Her mind had reached the maximum of the revolutions when the machine had the minimum. As if in sleep she saw—"That man coming nearer, is he not a Lama! Yes, he must be. In Tibet there must be a lot of Lamas. The wheels of my plane have also changed their sound. Do they not seem to enchant—*'Om Mane Padmaham...Om Mane...Padmaham ...'* But whatever happens, I must keep my plane straight... Straight...Straight..."

The plane stopped at the termac. Opening the doors the instructor stretched his hand to congratulate. For Malavika it was hard to believe she had not made the trip over the Himalayas, but had just taken an usual circuit and mechanically came back to the aerodrome.

"Many happy landings!" the instructor said.

She really felt as if in her great joy she really embraced the earth, the moon, and the whole of the smiling universe.

DEVOTED TO THE DEVOTEES—*Concld.*

into one stream. It is the fusion of two entities into one Divine Existence. It is the union of the soul with the Oversoul. It is the strange experience of one in two and two in one. Devotee and God —they are one; yet they are two!

After all, what is the underlying secret of this sweet relationship between God and His devotee? God and His devotee are not different. It is the one Impersonal Divine that has, as it were, split itself up into two personalities—God and the devotee. Verily, He is His own master and servant. He is His own mother and child. He owns Himself. He serves Himself. He pines for Himself. He finds Himself in the called 'another'.

The very conception of this t sed and transcendant state g us untold joy. Mystics, who h experienced it, alone know a feel this truth. *Prem* or Love the one word which is fully pr nant with the meaning of this alted experience. Those who h drunk deep at the fountain *Prem* are living images of Divine. They are mad of H They are spiritually intoxica The world for them is not wo Truly, the world is God for the They live, move and act in G They are the living embodime of God.

[Courtesy: *The Vis*

ON THE VEDA

by
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U BA SWE

WHEN early in June this year Burma's ex-prime Minister U Nu commended Ba Swe (rhyming with 'sway') take his place, none of his coun-ymen so much as raised an eye-ow, for they felt that the choice ld not have been happier. For, Ba had been part and parcel of Burmese Freedom Movement r two decades, rebelling, agitat-g, resisting, organising or re-ilding. He is easily the topper ong the younger generation of rmese national leaders.

It was way back in the middle rties when the first tremors of rmese national awakening were t. There was the famous Uni-rsity Strike of 1936 whose echo ched the small town of Tavoy here U Ba was doing his matri-lation at the Government High hool. The students of that hool went on lightning strike. d young U Ba was at the head f that strike. Perhaps that event t the pace of his later revolu-nary life.

U Ba was born on October 7, 15 in a quiet village fifty miles m Tavoy, to U Tun Hlaing and w Pe Lay. In the state in which rma and his family were at that e, U Ba's parents would never have dreamt of their son's present eminence.

After High School education, U Ba joined the Rangoon University where he actively participated in the students' union activities. He did some writing in the Students Union magazine *Oway* and also joined the Red Dragon Book Club. While at the University he joined the oil-field workers' agitation and led their march from Yenan Oyaung to Rangoon.

When he left the University after a successful academic career he jumped straight into political activity and along with Aung San and U Nu formed the People's Revolutionary Party and helped to form the nucleus of Burmese Independence Army.

When the Second World War touched Burma, he started on the third phase of his career by launching an anti-colonial and anti-fascist struggle and became Chief of

Civil Defence, Rangoon, etc. He was arrested and detained by the Japanese for less than a month.

In 1945, he was elected President of the Socialist Party and became its Secretary-General. It was in 1947 that he was elected Secretary-General of the Ruling Party A F P F L—Anti-Fascist Peoples Freedom League. Elected to Burmese Parliament from the Taikkyi constituency, he became Minister for Defence in 1952 in U Nu's cabinet. In 1953, he was elected Chairman of the Asian Socialists Conference. On U Nu's resignation he was sworn in as Burma's Prime Minister on June 12, 1956.

Even in the present high office, he continues to evince great interest in Socialist movement. He presided over the Second Congress of Asian Socialists held at Bombay this month, where, under his guidance, a vigorous programme of activity has been chalked out. He has since been elected Chairman of the ASC for a further two-year term.

Currently on visit to India, U Ba Swe is one of the youngest to hold the important post of Prime Minister. In fact, the average age of his entire cabinet is estimated to be much lower than forty. Barely 41, he is looked upon as the strong, silent man of the Ruling Party of Burma, the AFPFL, and is called the "Tiger" for no known reason. He certainly does not look it; on the contrary his boyish look belies that appella

At the time of relinquishing post ex-Premier U Nu said he doing so in favour of U Ba wh he affectionately called his youn brother, while himself choosing work from without to rebuild party. But there can be no dissimilar personalities than two. "U Nu is a good Premier foreigners. He can trans Shakespeare into Burmese. Kyaw Nyein (present Deputy M.) or myself were to be Pr Minister, the Americans would we were Communists," confided Ba once. While U Nu is so thing of a dreamy poet-phil pher, U Ba is essentially a man action with a penchant for s action.

Obviously U Ba's junta of Mi ters work in a team. In his p conferences, U Ba is scarcely al He keeps his important minis by his side to answer inconven questions categorically.

The U Ba cabinet has set it to the task of stabilising Bur political and economic affairs— barter mess, for instance—wi grim determination. The Co munist rebels are being tack with doggedness and the P.M reported to have given a l tether to the Army in that w The education field is being ov hauled and the mistakes of t past are being rectified.

Married to Daw Nu Nu in 19 God has blessed the Ba coupl with eight children.

QUESTION BOX

ANSWERS by K. M. Munshi

Kulapati Sri K. M. Munshi has kindly agreed to answer in these columns questions from readers of Bhavan's Journal on topics falling within the scope of the Journal.

112

ri K. H. Shivaji Rao, Hyder-

May I know the purpose behind the introduction of proportional representation and single transferable vote system in the presidential elections?

The system of proportional representation by single transferable vote was devised to see that a candidate should get a majority of votes cast if need be, by a transfer of second votes where there are more than two candidates.

113

ri Rudradeo Prasad, Patna-4.

It is said that the events happened and happening in one's life are the result of his karma. *It is also true in one's life that the Hastha-Rekha lined by Brahma which is read here by Jyotisies. Then how can the person do better* karma *to get the result better when he is bound by the* kalam *of Brahma? Then where is the* Pradhanata *of* karma *where there is the* Pradhanata *of Hastha-Rekha created by Brahma or* vice-versa?

A: It is said by the experts in the *Samudrika* Shastra that one can cast the horoscope of a man from the lines of his hand. I have also seen some men doing it. But the lines of the hands also change from time to time, as one evolves step by step.

114

Sri T. A. S. Rao, Matunga, Bombay-19.

Q: *Can you recommend to start a Bhavan's Circle of Pen Friends in the Journal?*

A: No. I am afraid there is no space for the venture.

115

Sri K. V. Viswanatha Moorthy, Mandya.

Q: *What is the difference between Socialism and Communism?*

A: Communism believes in class war and violence; it negatives the doctrine of personal liberty and the rule of the law. It believes in the regimentation of people under the strict control of the party.

Socialism is based on equality of man, social justice and a welfare state, and is theoretically pledged to nationalisation, though it makes compromises in practice. It can also be consistent with personal liberty, representative Government and the Rule of Law.

116

Sri C. S. Sundaram, Trichur.

Q: *Some people are of the opinion that Sanskrit is a language, which is ununderstandable. I strongly oppose this argument to a certain extent. What have you to say in regard to this matter?*

A: The people who think that Sanskrit is ununderstandable require to be properly educated. Sanskrit has been the base or the enriching element in all our languages. To speak Sanskrit is easy if you know it a little and, for anyone who has a good knowledge of an Indian language, learning Sanskrit is not very difficult.

117

Sri Satyanarayan Bhaskar, S

Q: *What is your opinion abo secular state and how c "Brahmin" follow his real i in such a state? Can show a way?*

A: A secular State is not a G less State. It is a Stat which all religions are eq respected and all efforts noble, of God-inspired li encouraged. I do not see a man is prevented from l ing a pure life by which lower nature is transfor into a higher one—as e Brahman whether born or should try to—in a secu State, if it is a free and de cratic one as ours is.

तपसा ब्राह्मणो जातः। A man comes a Brahman by p and self-discipline.

118

Sri Narisepalli Lakshmin yana, Anantapur.

Q: *God created the world; why is God not feeding poor well?*

A: The rich and the poor, b are fed. By whom if not God?

119

Sri S. G. Pai, Mangalore.

Q: *What does Sivanandaji Rishikesh mean 'Embrac ....' in relation with Pon cherry Mother's saying 'In th name of love, thousand a one mistakes are committ*

I do not know in what context the Mother and Swami Sivananda have used the words you refer to. It will be presumptuous on my part to comment on them.

120

i B. Ahmed, Shillong, Assam.

Can we perceive God through intuition? If so, what proof you can give?

God cannot be perceived by the senses or proved by intellect. He could only be known by experience, vision or realization. The only proof will be your own realization, if you humbly try to achieve by faith and surrender.

121

i Shiva Darshan Lal, Lucknow.

Please let your readers to know your personal views on 'Social Service' with reference and context to this subject as published on page 16 of the Bhavan's Journal of July 1, 1956.

Social service is ordinarily undertaken as efforts to ameliorate the condition of others. Often it is accepted as a kind of profession or a passport to win public esteem, or worse, to gain a position in life. Essentially, social service must be based on the consciousness of man's spiritual identity with all human beings. Service will then cease to be a profession or a matter of calculation, and flower into the God-mindedness.

122

Sri Narisepalli Lakshminarayana, Anantapur.

Q: *Is it a fact that the Indian civilization is imitation of foreign civilization?*

A: If by civilization is meant the material equipment of life, then we have borrowed a lot from the foreign countries. But if by civilization is meant culture, that is, the way of life based on certain characteristic fundamental values, then Indian civilization is unique and, though it has absorbed foreign influences, it has never imitated.

123

Sri S. Rammoorthy, Bangalore.

Q: *God is in our body. Every action whether it is good or bad is done by God. Then why we are punished?*

A: If God is in you, He has also given you the faculty to choose between right and wrong, between good and evil. It is only by exercising this choice that you can evolve to a higher stage.

124

Sri S. G. Pai, Mangalore.

Q: *How does the Jiva look like?*

A: It is not visible to the physical eye. How can it have looks?

Simhasana Dwatrimsika—32

RATNAMALA ESCAPES

AFTER Lord Saneeswara left them, King Mathurendra arranged for a grand reception to King Vikramaditya. He took Vikrama on a richly caparisoned elephant in a huge procession round the city, himself walking on bare foot. Eighteen kinds of music played before the procession. The streets were gaily decorated with flags and festoons.

On reaching the palace, Mathurendra held out his hand and received King Vikrama solicitously and conducted him to his throne, seating him thereon, while himself stood by him respectfully. The durbar was packed to capacity.

In pin-drop silence Mathurendra introduced Vikrama to his officials and the audience, and ended, saying, "Your Gracious Majesty should forgive me for the crime of treating you, although unknowingly, as a serf."

King Vikrama smiled graciously and replied, "On the contrary, I am going to present you with all the girls of mine whom you loved, excepting Ratnamala!"

Mathurendra felt as though he received an electric shock; but recovering himself, replied: "Y Majesty, if I had known your i tity, I would not even have dre of it. Please forgive me again."

During the seven-and-a half years of 'Sade-Sath King Vikrama sought servic as Aditya under Mathurendra. The latter put him t many trials with a view t possess his women, but Aditya overcame them all. Th last of such exploits was hi recovery of Mathurendra's ring of insignia from th well of mercury. At the en of the term, Mathurendr learns about the identity o Aditya who pardons hi unreservedly.

King Vikrama replied: "Mat rendra, you know that no one comes to me with a request turns dissatisfied; I cannot m an exception of it to you. So, must accept what I offer. If refuse, it will prove to be a on my name!"

Continuing, King Vikrama "You have been paying m these seven-and-a-half years what I asked of you and t me most conscientiously

to the nature of the post I
ght and accepted. You may,
refore, treat this offer of mine
being in return for those kind
s."

Not waiting for any reply King
rama called Ananta and order-
him to fetch his women. When
arrived, Vikrama bade Rat-
ala sit by his side on the
ne, and after coaxing others
acceptance, gave over the rest
hem to King Mathurendra with
poonful of water.

lling Minister Divakara, Vik-
a said: "I have always ad-
ed your intelligence and com-
ed you to my Bhatti. Will you
ily arrange to bring from my
e all the money that were paid
me as wages which I have
t!"

vakara sent messengers to
g them. When they came in
e bags, King Vikrama thrust
the hands of Divakara several
of coins and distributed the
among other kings and nobles
ent. He did not forget the
and the needy to whom also
distributed gold with both
s.

wards the end, he called Ma-
endra aside and explained,
thurendra, I was serving un-
ou for seven-and-a-half years
rd Saneeswara's behest, for I
doing his term. Now that he
elieved me, I want to hurry
jain and look after my state
s. I am most grateful for all
the good things done by you. Please bid me farewell!"

Saying this, he started, taking Ratnamala with him. Once out of the city, he rode with her on the shoulder of the ghoul while Ananta and Jalandhara followed them.

The party first went to the lake on whose banks King Vikrama met Ananta and Jalandhara as the serpent and frog. There King Vikrama delivered them from their curse when they became kings as before.

Resuming his journey he rode on the shoulders of the ghoul to Ujjain along with those two kings and Ratnamala.

Before entering Ujjain, King Vikrama made for the temple of his family-deity Bhadra-Kali, went round her several times and offered prayers. Later, he entered the city and reached the palace. After sending Ratnamala away to the harem, Vikrama went to the state-room and occupied the celestial throne.

Vikrama liberally rewarded the two kings who were delivered of their curse, and sent them home with blessings to resume their rule.

After bidding all adieu, Vikrama called his minister Bhatti and ordered him, "Bhatti! Ratnamala and myself would like to go through the streets of Ujjain in procession. So get the state elephant properly decorated for us to ride on."

Bhatti immediately issued instructions for a grand procession with the said elephant gorgeously decorated.

In the meantime, Ratnamala who went to Vikrama's harem, suddenly recollected that the seven-and-a-half years of her term with Vikrama ordained by Devendra had come to an end. Fearing that further stay would enrage Devendra, she flew to heaven, without informing anyone. She could do so because she was an *apsaras*.

Going straight before Devendra, she stood bowing before him.

"Ah!" exclaimed Indra, "There you are. I know you will be prompt in returning. But after the long years you have spent with Vikrama, do you think he will let you get away like this? For aught I know of him, you can expect Vikrama here any moment. And, you know, being my very great friend, it will be difficult for me to say 'no' to him. So, will you do this? Go and hide yourself in any of those one thousand dark cellars down here and let me see if he can spot you there!"

Ratnamala accordingly went and hid herself in one of those places which it was humanly impossible to discover.

When the procession was ready to start, Bhatti informed Vikrama that Ratnamala could not be found anywhere in the harem. Bhatti reported that he had himself gone and made a thorough search w out success.

King Vikrama on hearing it a trifle disappointed at the b ning but being a man of st will, decided to find her out w ever she might be. His thought went to heaven as ing the most natural place might have gone to. So, ridin the ghoul, he made straig heaven, and stood before Indr

Indra received him with affection and asked of him, "I Lord Saneeswara did not tr you too much, did he?"

"Oh no! But I came here important work" replied Vikr

"What is it? Tell me just n it is so very urgent."

"Ratnamala, whom you se me, has just disappeared. I der whether she came over by any chance."

"Ratnamala? Not to my ledge," said Indra.

"No, no, please don't joke. I dead earnest; I am positive came here," protested Vikrama.

"If you are so sure, you are come to find her and take replied Indra with a mischie smile.

King Vikrama then called ubiquitous ghoul and ordered find out where Ratnamala was had no difficulty in entering dark cells in one of which it f Ratnamala huddled and so retu ed and informed Vikrama.

aid King Vikrama penetrated dark cell and found her out. gging her by the hand he stood fore Indra who laughed in great rth.

In the end, Indra gave away anamala along with six more arases to King Vikrama and r honouring him suitably, bade n good luck.

King Vikrama, together with the en women, rode on the ghoul, ching Ujjain quickly. The pro-sion then started, thus fulfilling e schedule.

It so happened that those *apsa-es* were the disciples of Sage rada and other rishis who ght them dance and music. en they therefore came to know t their *chelas* had gone away the earth, they felt sadly dis-ointed as they had great expec-ions of them. So they went to vendra and complained.

Devendra felt sorry for them, t he said, "It is impossible for to get back what has been gift- away to King Vikramaditya. t if you think, you can, I have objection to your trying to get m back."

"We shall try."

Saying this, the rishis came to ain and disguising themselves aged brahmins, stood at the ace-gate awaiting the arrival King Vikrama who had gone in procession along with the *arases.*

The procession returned and along with it King Vikrama and his *apsarases.* When they came past them, the rishis shouted loudly "May God bless Vikrama!"

This caught the attention of King Vikrama who got down and bowed before them. The rishis who had been waiting for this occasion said in one voice: "We have heard it said that no one who comes to you returns empty handed. We have no one to attend to us and we want these *apsarases* for that purpose!" pointing to the seven women seated on the elephant.

Without a word King Vikrama ordered for a tumbler of water and pouring a spoon on the hand of each rishi, he gave away all the seven *apsarases.* King Vikrama was the happiest man when he had done so.

Receiving them, the seven rishis hastened to heaven and stood before Devendra who was wonderstruck at the sight of the *apsarases* come back.

"How did you manage to get them?" asked he.

The rishis reported what actually happened and praised the utter grace and detachment with which King Vikrama parted with the girls.

Devendra then moralized: "Whether in the earth or heaven, I have not come across a king or man or deva who can be as great and noble as a thousandth part of King

Vikrama." All the devas and rishis present praised King Vikrama.

At Ujjain, at the conclusion of the procession, King Vikrama sat down at some leisure and related to Bhatti all his experiences during the last seven-and-a-half years till his return to Ujjain. On his part, Bhatti too narrated the important events that had taken place at Ujjain during Vikrama's absence. After thanking all the nobles and citizens present, King Vikrama retired.

After bath and evening prayer, King Vikrama had a hearty meal consisting of thirty-two dishes, ate *tambul*, wore fragrant flowers and entered his bed-chamber where his one thousand and eight *devis* received him with open arms. In this manner King Vikramaditya ruled over Ujjain from the divine throne for a long time, living in voluntary exile every alternate six months.

At this stage the statuette holding the seventh step addressed King Bhoja, "Do you think, Bhoja, that you can accomplish as much as a billionth part of what he did? If not, get down and walk home!"

King Bhoja and Nitivakya who had completely forgotten their mission listening to the abso story told by that statuette, back to their senses, and asked by the statuette to re did so sadly, fully realizing greatness of King Vikramadit

As though sympathising King Bhoja's plight, the sun himself beneath the western King Bhoja and Nitivakya we their way back to their a ments and retired for the nig

[*To be conti*

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rvations on the Interpretation
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Philosopher Sri Aurobindo.
se were originally published in
Arya Journal between 1914
1920. They are here present-
in the form of a book.

ri Aurobindo's approach to the
vedic stanzas is entirely origi-
but to a certain extent even
unding to the ordinary read-
of them. According to him,
se stanzas are capable of yield-
a meaning which is much
per than the ordinary one
ich they seem to convey. But
Aurobindo has made out a
ong case for his new Interpre-
ion which he calls 'Psychologi-
interpretation.' For this pur-
e he examines the older me-
ls adopted by Indian and Non-
ian scholars and pointing out
ir defects, concludes that the
correct way to understand
Rigveda is to put a psycholo-
al interpretation on it (p. 46)
to admit the symbolic char-
r of the Vedic Sacrifice (p. 48),
that the whole hymns at once
ume the psychological complexion. Thus the chief fruits of the Vedic Sacrifice, wealth of cows and wealth of horses, must be considered as symbolic of richness of mental illumination and abundance of vital energy. It will also be seen by following this new method that the central idea of the Vedic Rishis was the transition of the human soul from a state of death to a state of immortality by the exchange of the Falsehood for the Truth, of divided and limited being for integrality and infinity (p. 53). Further, that the whole of the *Rigveda* is practically a variation on the double theme, the preparation of the human being in mind and body and the fulfilment of the godhead or immortality in him by his attainment and development of the Truth and the Beatitude (p. 90).

The basis of this Psycnological Interpretation is the author's ideas about a philological approach to Vedic words and language. This he explains in chapter V on pp. 57-66 and also in the Appendix on pp. 637-671. According to him the original and general sense of a word predominates, the derived and particular is secondary. Thus *canas* means food but for *the initiated* it meant the Ananda; Agni meant the Strong, but it could recall to *the initiated* the idea of the illuminated energy which builds up the worlds and which exalts man to the Highest (pp. 64-65). In this manner the different symbolical figures of the Vedic pantheon are elaborately analysed and interpreted in the first Part, pp. 1-283. In Part II, pp. 287-402, a few selected hymns, 13 in number, are translated and annotated according to this new method. In Part III. pp. 415-618, all the 28 hymns addressed to Agni by the Atris in Mandala V are translated, while a foreward and a chapter on the Doctrine of the Mystics explaining the principal images of the Veda with a brief outline of the Teachings of the Forefathers are prefixed to this translation. In this Part a brief summary of the contents of the translated hymn is given at the beginning of each hymn. At the end of this Part a chapter on The Guardians Light, followed by a translation eleven hymns to Mitra-Var (Rv. V. 62-72) one to Varuna (V. 85), two to Ushas (V. 79-80) one to Savitr (V. 81) is given. these are briefly introduced a furnished with short foot-no At the end of all, a short ch ter on the Origins of Aryan Sp is given in the Appendix.

It is abundantly made cl throughout the book that it is p marily intended for the spiritu advanced persons, the initia ones as they are called, who ha the will and capacity to und stand the symbolism and psych logical approach which have be so ably expounded with a cha acteristic thoroughness and m thod by the celebrated author.

—*H. D. Velank*

KULAPATI'S LETTERS—*Concld.*

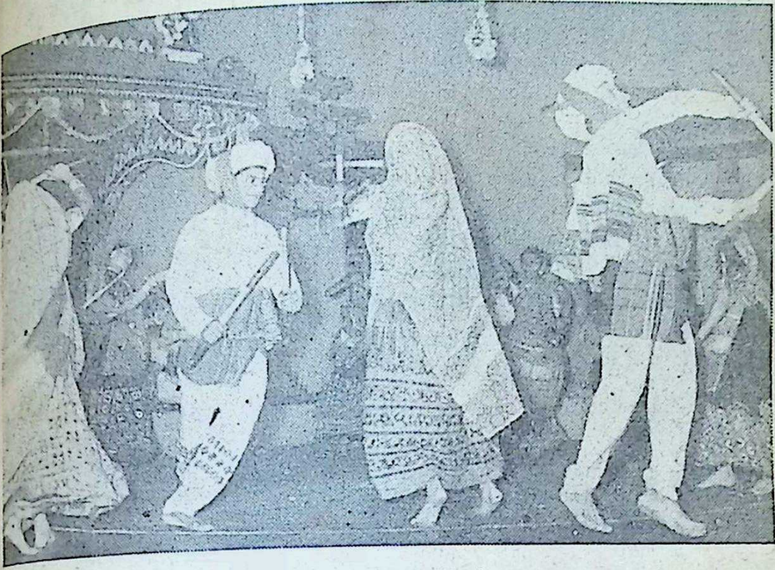
could almost sense my accent or emphasis in the way my questions were published.

As I went in Narayana Aiyangar's car to and from the Court, I could see small groups of men gathered by the wayside, amongst whom one man would be reading loudly from the latest newspaper, while the others listened with rapt attention. Some of them, seeing me pass in the car, would gaze at me as at a star performer. Every point in my cross-examination was noted and elaborated and many were the kind friends who came to me with suggestions for an improvement in the manner in which I was conducting the case.

In my next Letter I will tell you how the case proceeded and how it ended—as dramatically as it had begun.

Yours sincerely,

Bhavan's News



A Scene from Garba

ARBA UTSAVA:

Under the auspices of Bhavan's ala Kendra, Garba Utsava was lebrated from 20th to 24th Octo- r at the Bhavan's theatre. On e 20th the chief guest at the arba dance recitals was Sri M. C. hagla, Acting Governor of Bom- y. Sri Morarji Desai, Smt. Su- ati Morarji, Sri Dinkar Rao esai and Sri S. K. Patil were the hief guests at the subsequent re- itals on the 21st, 22nd, 23rd and th respectively.

On the 31st October, Kala Kendra's Dance Unit gave a performance of folk dances before Emperor Haile Selassie at Raj Bhavan, Bombay.

On the same day, Bhavan's dance troupe gave a performance of Manipuri dances at the World Theatre Conference at Bombay.

On the 11th of this month, the ninth performance of the hilarious Gujarati comedy "Bhaduti Pati," directed by Adi Murzban, was given at the Bhavan's theatre, where it will be staged again by the Kala Kendra on the 25th of this month.

BENEFIT PERFORMANCE:

On the 11th of this month Kala Kendra staged "Ram Shabari" at Matunga as a benefit performance in aid of the Bharatiya Vanita Samaj.

TOUR:

On the 16th the Dance Section of Kala Kendra will proceed to Prabhas Patan (Somnath) for staging programmes on variety entertainment, folk dances and scenes from "Ram Shabari" there during the Kartik Purnima Festival.

SHAKESPEAREAN DRAMA:

Under the auspices of Kala K dra, the Shakesperiana Inte tional Theatre Company will p sent "Othello" at Bhavan's th tre. The play will be directed Geoffrey Kendal. The play is o to the public and the rates of mission are: Rs. 3/-, Rs. 2/- Re. 1/-.

GEET GOVIND:

Owing to popular demand, K Kendra's "Geet Govind" is bei revived and will be presented the 1st, 2nd and 9th of Decem at the Bhavan's theatre.

SOME CHARACTERS IN THE RAMAYANA—*Concld.*

and gift are equally of no avail against Sita and wants to kill her but is made to desist on an appeal by his ministers to his higher self. He does not kill Vibhishana also, but merely exiles him, due to similar qualms of conscience.

He is no fool. He has sufficient insight to see that it is hopeless to fight Rama, and take Sita away. So, he plays a trick on him, by sending his uncle Maricha as a golden deer to lure him away, and carries away Sita in his absence, getting admission to Sita's presence by another trick, namel by donning the sacred robes of *sannyasin.* In the *Yuddha Kand* when his end is approaching, h realises that Rama is Naraya and tells Mandodari, "I regard th heroic Raghava to be the ind structible Narayana Himself (*Tam manye Raghavam veer Narayanamanamayam*). Better late than never!

Hare Rama Hare Rama, Rama
Rama Hare Hare!
Hare Krishna Hare Krishna,
Krishna Krishna Hare Hare!

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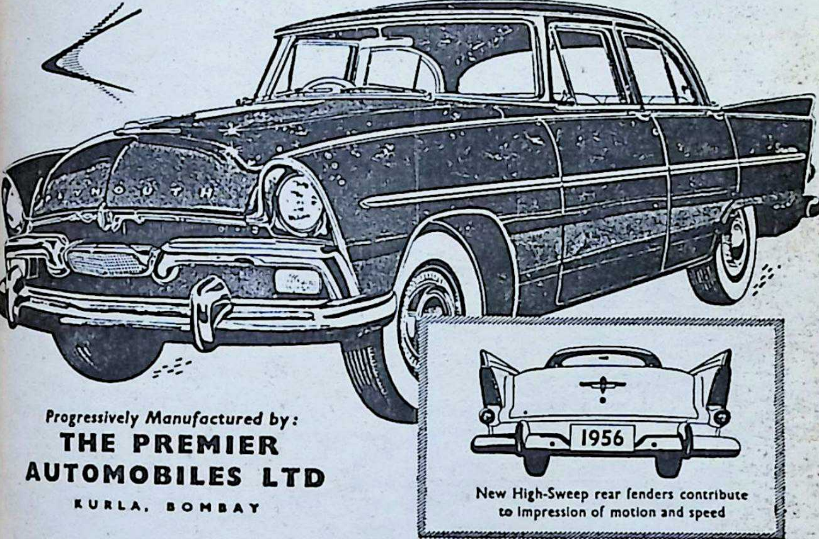

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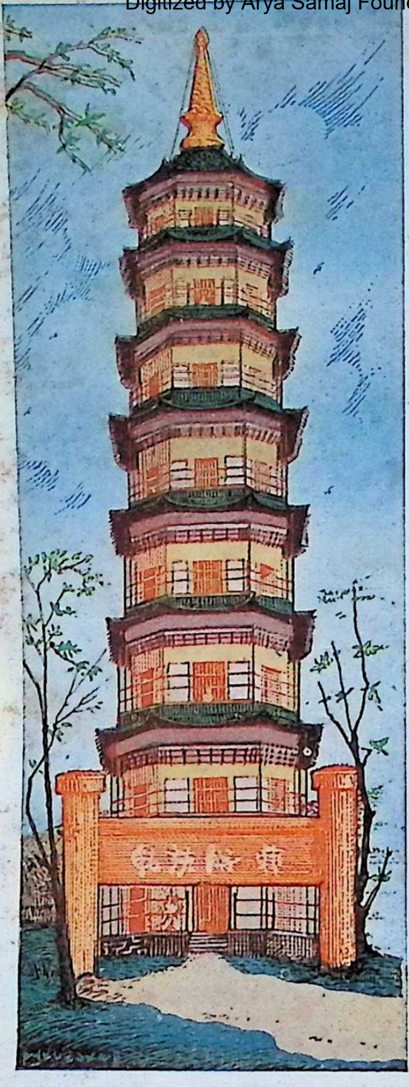

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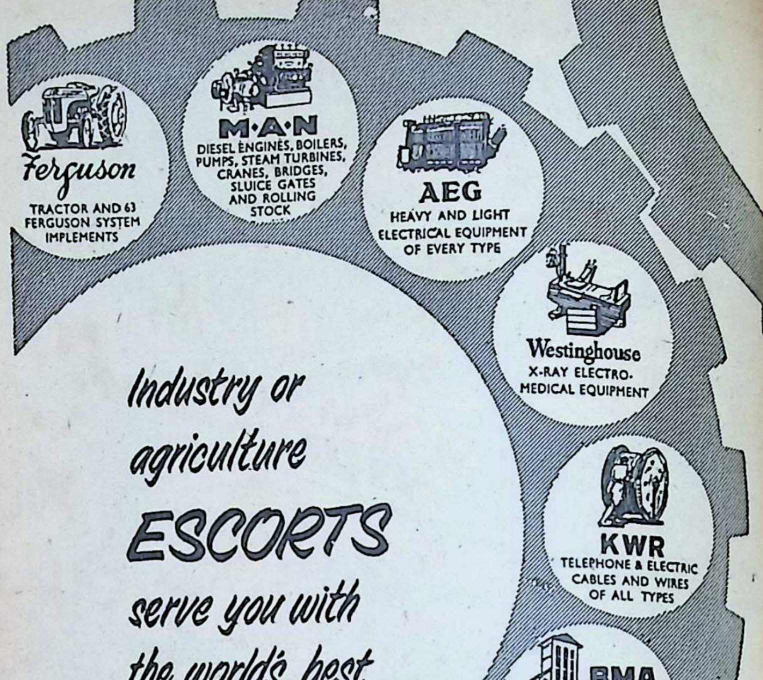
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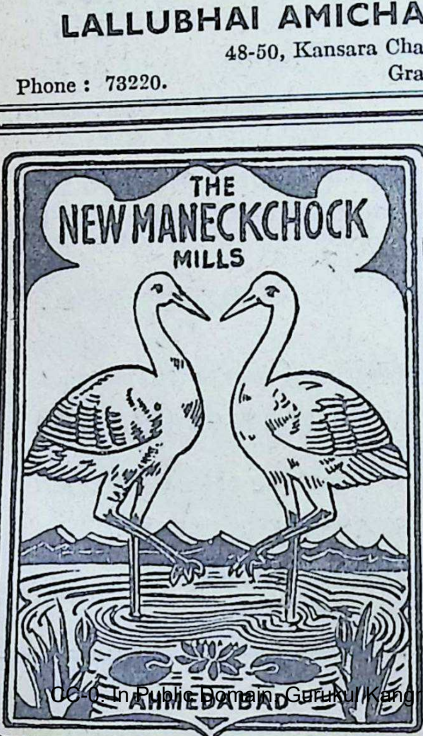

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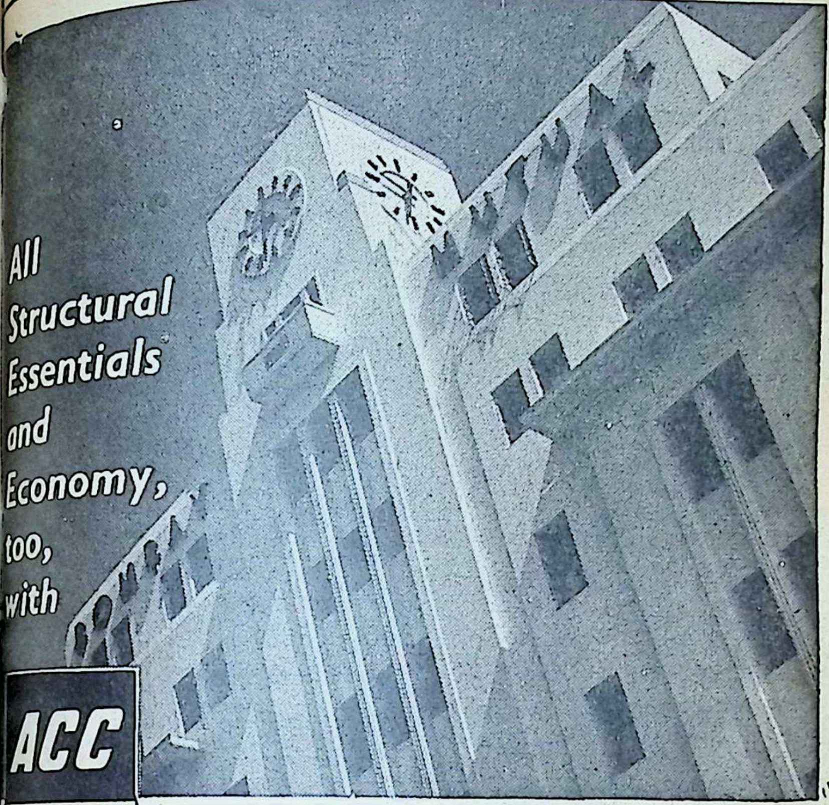
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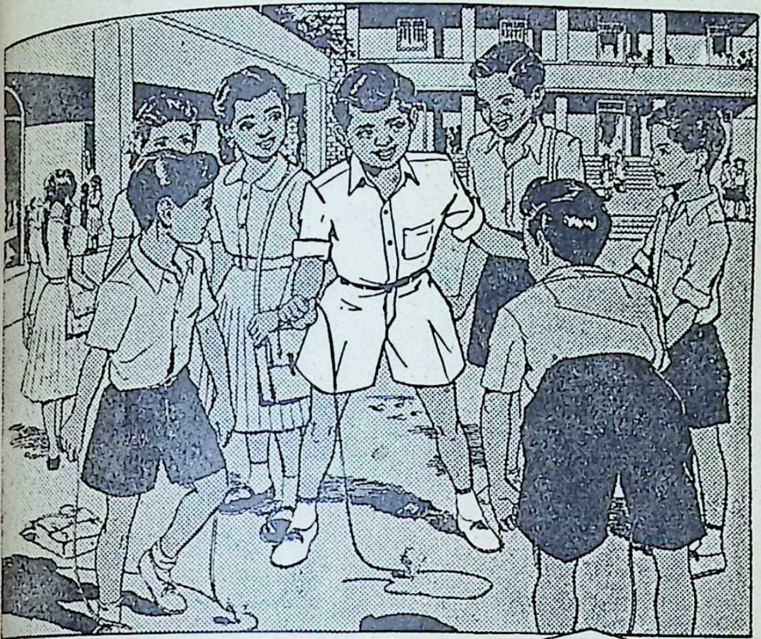

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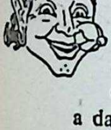

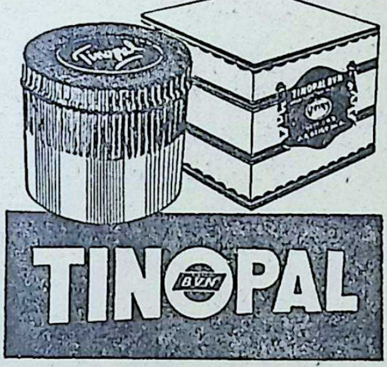

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A scene from Kala Kendra's dance-ballet, GIT GOVIND, which is being currently staged at the Bhavan's theatre.

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let noble thoughts come to us from every side

—*Rigveda*, I–89–i

III, No. 9] [DECEMBER 2, 1956

HOLD YOUR HEADS HIGH

उत्तिष्ठता प्र तरता सखायो–
ऽश्मन्वती नदी स्यन्दत इयम् ।
अत्रा जहीत ये असन्नाशिवाः
शिवान् त्स्योनान् उत्तरेमाभि वाजान् ।

Hold your heads high! And cross, O friends!
This stony river flows on.
Leave here those that are opposed to good;
Let us cross over to powers that are beneficent and pleasant.

Atharvaveda, XII 2-27.

The 1957 Year

In the year 1957, the Bharatiya Vidya Bhavan will complete its 20th Year. I am glad that the Council of the Bhavan has decided to celebrate that year as a Bi-Decennial year.

During this Bi-Decennial year, 1957, the Bhavan must exert its utmost to extend its sphere of service. Its message, namely the 'Re-integration of Indian Culture to suit modern conditions', must reach an increasingly larger number of people.

I, therefore, invite its members, friends and workers to work for the following objectives:—

1. To complete the construction of the temple and instal the Deity of Lord Chandrasekhara in Nava Gujarat, the Bhavan's Campus at Andheri;
2. To complete the construction of the buildings of the Delhi and Kanpur kendras of the Bhavan, and to inaugurate them;
3. To complete the construction of the Arts College building in Bombay;
4. To give the Kala Kendra in Bombay a new home;
5. To complete Vol. V & VI of the Bhavan's 10-Volume Scheme of 'History and Culture of the Indian People';
6. To complete the first phase of programme of the Book University Series by publishing 50 volumes;
7. To inaugurate the Hindi Series of the Bhavan's Book University;
8. To reach out to a total sale of 1,00,000 volumes per year of the Book University Series;
9. To reach out to a net circulation of 30,000 for our English fortnightly 'Bhavan's Journal';
10. To reach out a net circulation of 10,000 for the Hindi journal 'Bharati';
11. To attain the mark of 10,000 examinees for its Sanskrit and Gita Examinations;
12. To raise donations in a sum of Rs. 5,00,000/-.

K. M. Munshi

Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 115

Lakshmikantam Murder Case ★ Rahukalam Comes To The Rescue ★ Mathuram Grieved

Raj Bhavan, Lucknow.
DECEMBER 2, 1956.

YOUNG FRIEND,

N my Kulapati's Letter No. 114 I told you of the Lakshmikantam Murder Case and of atmosphere in which I was ed upon to defend Sri S. M. amulu Naidu, Director and ducer of films in South India.

*

rom very early in my profes- al career I had adopted a par- lar course of action; that was er to interrupt an opponent's ument by laughter, jibe or per- al comment. At that stage of career I was obliged to suffer od deal at the hands of some he counsel at the Bombay Bar, o considered a laugh, a jibe, or onal disparagement to be an ntial part of advocacy. Being er sensitive, I developed the t of hitting back, but in the rse of time I found this cheapening and from that time forth I always tried to observe meticulous courtesy towards a counsel whether colleague or opponent.

But in this case, I was guilty of a serious lapse from the standard I had set for myself. I was sorry afterwards that I had committed the lapse and wished I could have apologised to my victim, but the conduct of the defence in Lakshmikantam's case tested my physical and mental endurance to the utmost. I had no less than twenty-five counsel, some of them disgruntled, to help me and a regiment of learned opponents who were watching for an opportunity to sneer, comment or burst into uproarious laughter. Eighteen critical eyes were fastened on me from the jury box for five hours every day and although the Judge was considerate, he was never slow to suspect a weak spot in the defence.

Under such conditions, as was only natural, my mental processes were at high tension. I had not only to keep an eye on the Judge, the jury, my colleagues and opponents, but also on the crowd the presence of which created an embarrassing atmosphere. Minute after minute, hour after hour, my mind wrestled with the minds of the witnesses. In fact, to the best of my humble ability, I was trying to perform what may be termed a psychological operation on the witnesses' minds. In addition to these difficulties, I was assisted by one learned junior, who, throughout the trial, never forgot that if he had been in my place he would not have committed the mistakes which he thought I was committing. And he never learnt that a junior's business was to follow the working of a senior's mind and not to impose his own. He was therefore bursting with an irrepressible desire to be helpful to me. He would get up every now and then and whisper long comments in my ear; would suggest questions which he thought were extremely important; would tell me the way things were being done in Madras; would make interesting suggestions regarding what the judge or the jury were likely to think.

In the course of this helpful process, he would sometimes hold up my cross-examination to the observation of the outraged Judge, the contemptuous smiles of jury and the delight of my lea opponents.

It was quite plain that I wa trial myself. For days I suff this treatment with such ch fulness as I could muster, once he gave me the opport I took it with what I am af was malice. I was cross-ex ining a clever woman who come to say that one of the cused had come to her hou few minutes after the fatal wound was inflicted on Laksh kantam and that she had b cooking her food at the time. as the accused appeared to flurried, she had come out to and they had had some conve sation. Up sprang my learn colleague. The court stood s He whispered in my ear that that day the witness had bee a state of customary impurity that on that very day she written her husband a lette which she had mentioned fact. Therefore, according to tom, she could not have b cooking food that day. He ins ed that I should ask the quest He flourished the letter before m He was very insistent. Bu shook my head. Govinda Men opposing junior counsel, heard the whispered instruc and let off a guffaw of delight. I have said, I was malicio wicked. I turned to His Lor and said. 'My Lord, my lea junior is familiar with the c toms of the South and wants a question of the witness h he thinks that, in the light hose customs, is very important. As I am not familiar with l customs, will Your Lordship nit my learned junior to ask question?" "Certainly, Mr. shi," said the obliging Judge. learned colleague sprang to his

Look here," he roared. "This your letter?"

Yes."

Written by you on the same as the incident you depose

Yes."

Read it." The witness read it said, "I have read it."

put it to you that in that of impurity you could not be ing the food that day and that are telling a lie."

Nothing of the kind", she re- blandly. "I am not ortho- I am a Brahmin and am ried to a non-Brahmin. I do observe these customs."

learned friend took his seat st the uproarious laughter of Bench, the Bar and the jury-

★

r days together I was busy -examining one prosecution ss after another. The spirit Lakshmikantam dominated whole atmosphere. Most of witnesses could not tell a ghtforward story nor the truth. There was some- mysterious about the evidence of the Advocate whom the deceased had visited a few minutes before his death. The medical evidence was anything but satisfactory. All this gave me the opportunity of dealing with the witnesses somewhat mercilessly.

In the course of the examination of the medical witnesses it came out that while the operation on Lakshmikantam was being performed after he had been stabbed, the surgeon's knife had penetrated one of his kidneys. One of the witnesses lapsed into momentary inattention and admitted this. I immediately pursued the point so that by the end of the day both the witnesses and the Judge realised to their horror that I was very near proving that it was the surgeon's knife that was the approximate cause of the death of Lakshmikantam.

I learnt that the medical experts got together that night and decided that, in the light of the evidence—which was being published verbatim in the papers—new light had to be thrown on this aspect of the case.

The learned Judge proved indulgent. The new evidence improved the situation. Anyhow, a serious doubt had been raised as to whether the wound inflicted by the murderer had necessarily been the cause of Lashmikantam's death. For the next day and a half, the atmosphere was electric. Incidentally, by the time the case was finished I had learnt all about the kidneys; where they are located and the diverse ways in which an injury to them can kill a man.

* * *

The case for the prosecution against my client, Naidu, was that he had entered into a conspiracy with Bhagavathar and Arya Veera Senan to do away with Lakshmikantam. This conspiracy, it was alleged, was hatched at the Woodlands Hotel at Madras where Bhagavathar was living at the time.

The mainstay of the prosecution in this part of the case against Naidu, was one Kamalanathan, who was related to Lakshmikantam. The prosecution case was that Vadivelu, one of the accused, had attacked Lakshmikantam with a knife on the 19th October, even before the fatal attack on the 8th November. Referring to this incident, Kamalanathan had deposed in the Magistrate's Court that he had been to the Woodlands Hotel three days after the incident of the 19th October, and there had found Naidu and Bhagavathar talking to Arya Veera Senan about killing Lakshmikantam.

I was instructed that if, under pressure of cross-examination, I could extract from Kamalanathan the admission that he had started from home just after 4-30 p.m., (because the inauspicious period of *Rahukalam* had expired that day just after the stroke of 4-30), there was some chance of Naidu's acquittal. If *Rahukalam* had expired exactly at 4-30 p.m., the d of the visit, according to the cal dar, would have been the 26th O tober, and not the 22nd, as d posed to by the witness. And the day of his visit had been t 26th of October. it could be pr ed beyond doubt that on that d Naidu was at the Taj Mahal Ho in Bombay.

Rahukalam, a span of an ho and-a-half, occurs at varying, b according to the calendar at a certainable times, on differ days of the week, and is ge rally avoided by orthodox perso in the South for any auspici task.

For the first time in my expe ence, the life of a human bei was hanging on my skill as questioner. I felt nervous. Kamalanathan were to get inkling of what I was driving he had only to say that he w not sure whether he had left h exactly at 4-30 p.m., and that might have been a little before a little after, to prevent me f making my alibi cast iron.

By the time I had arrived this part of my cross-exami tion, I had established friendly r lations with Kamalanathan creating in him the impres that he was making it difficult me to shake him.

Then our colloquy proc somewhat on these lines:

"Are you sure you left home just after half past fo

"Yes, I am sure," he replied

You might have made a mis-ke."

"Certainly not. It had just uck half past four when I left me."

How can you remember that? re you waiting for half past r to strike."

Of course I was." By this time witness was confident of be- able to deal with the insistent yer.

And are you sure you reached Woodlands Hotel at 5 p.m.?"

Yes, I am sure."

There might have been a mis- ke. Was your attention drawn something which makes you l so definite about having ched the Hotel at 5 p.m., or you just guessing?"

Oh, yes." The witness, as is ual in such cases, was improvis- incontrovertible proof. "There s a big clock in the front room the Hotel, and I remember to ve looked at it. It showed ex- tly 5 p.m."

I am going to give you an- ter chance. Do you swear and that you left home at 4-30 m. and not a minute before?"

Yes, I swear it. It was just ter half past four"

And that you were waiting for lf past four to strike?"

At this point my heart began throb, for the life of Naidu ng on the questions I was about ask.

Summoning my courage I ask-: "You are quite sure that Lak- mikantam was stabbed on the 19th of October?"

"Yes."

"And that you went to see Naidu at the Woodlands Hotel three days after that?"

"Yes, certain."

Assuming an air of innocence I let go the crucial suggestion.

"You have said you were waiting for half past four to strike. For what reason? Was it inauspicious to start before 4-30 that you remember the fact so particularly?"

Kamalanathan sprang to the bait.

"Certainly. It would have been an inauspicious moment to start before half past four."

"Why do you say it was inauspicious? Was it because of Rahukalam, or of something which I am told is observed by people here?" I spoke as though I did not understand what Rahukalam meant.

"Oh, yes. It was Rahukalam," he replied.

"On that day Rahukalam ended just before 4-30 p.m. You are quite sure?"

"Yes, I am positive."

"You swear and say that Rahukalam only ended just before 4-30

"Oh, yes. I swear," Kamalanathan asserted.

"Look at this calendar. Rahukalam only ended just before 4-30 p.m. on the 26th of October."

Kamalanathan looked at the calendar and saw that he had

[*Continued on page 39*]

Divine Providence

The Puranas are full of instances where the 'Gita' ideal of unqualified surrender to the will of God, practised with steadfastness and conviction, had never failed in leading to the desired end.

Below is given a real-life story from the 'Life of Swami Vivekananda' in which we see the Hand of God moving in the most unexpected manner.

IT was one of those scorching summer noons in the United Provinces, when Swami Vivekananda alighted from the train at Tari Ghat.

A cloak, dyed in the usual sannyasin colour, and a third-class ticket for a station some distance away which someone had given him, were about his only belongings. He did not possess even a *kamandalu*.

He was not allowed by the porter to stay within the station-shed. So he sat down on the ground, leaning against a post of the waiting-shed for the third-class passengers.

Of the motley crowd assembled there, was a middle-aged merchant who sat on a *durry* (cotton mat) a little way off under the shelter of the shed almost opposite to the Swami.

Recognising the Swami's star ing condition, he had made mer at his expense as they journey in the same compartment the p vious night.

And when they stopped at ferent stations and the Swa who was suffering intensely fr thirst, was unable to obtain wa from the water-bearers beca he had no money to pay for it, t merchant bought water to sati his own thirst and, as he drank i taunted the Swami, saying, 'S here, my good man, what ni water this! You being a sanny sin, and having renounced mon cannot purchase it and so y have the pleasure of going wi out it! Why don't you e money as I do and have a g time of it?"

He did not approve of sann sa; no, he did not believe in gi ing up the world and money-ma for an ideal or mission. In opinion, it was only right that sannyasin should starve, and when they both alighted at Ghat, he took considerable to make it clear to the Swa- by means of arguments. illus- ons and pleasantries that he just what he deserved. For, Swami was in the burning whilst the merchant seated elf in the shade.

ook here," he began with a sive smile curling his lips, t nice *puries* and *laddus* I eating! You do not care to money, so you have to rest tent with a parched throat empty stomach and the bare und to sit upon!"

he Swami looked on calmly, a muscle of his face moved.

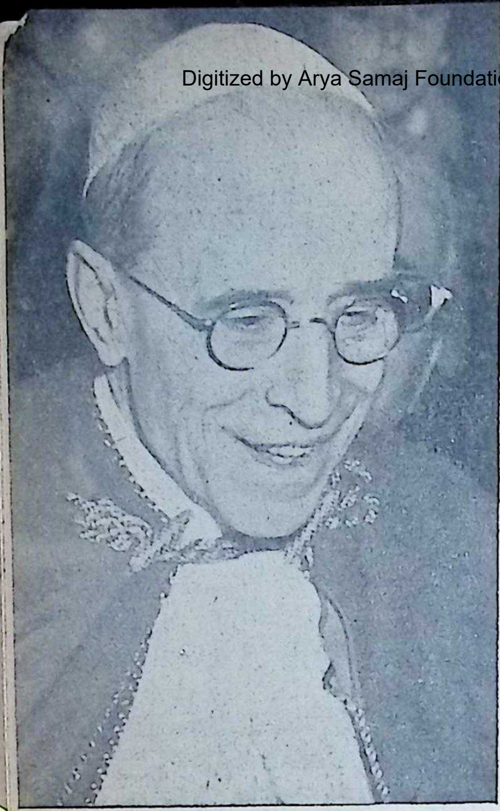
resently there appeared one the local inhabitants carrying undle and a tumbler in his t hand, a *durry* under his left and an earthen jug of water his left hand.

e hurriedly spread the *durry* clean spot, put on it the gs he was carrying and called the Swami, "Do come, Babaji, take the food I have brought you!"

The Swami was surprised ond words. What did this n? Who was this new-comer? he jeering merchant's look was nged to one of blank amaze- t.

[Continued on page 58]

Swami Vivekananda



NO MOR
OF PEAC

H. H. Po

In this message wh
is the first for se
teen years since the
he gave on the eve
World War II, H.H. Po
Pius XII makes a ferv
appeal to the people of t
world to unite for peac
"Let men recomme
as soon as possible to

TOO much blood has been unjustly shed. Too much mourning and too much slaughter has suddenly been caused again.

The slender thread of trust, which had begun to reunite peoples and sustain their hearts a little, seems to be broken. Suspicion and distrust have dug a deeper abyss of separation.

The entire world is rightly startled at the hasty recourse to the use of force, which all parties had thousands of times condemned as a means of settling disputes and insuring the triumph of right.

There is no doubt that t
world has come forth from t
paroxysm of these days of vi
lence disorientated and shaken
its trust, because it has witnes
the repetition of a policy whi
in differing manner, places t
arbitrary act of one side a
economic interests above hum
life and moral values.

In the face of such disreg
for justice and fraternal love;
the face of men's growing skep
cism toward the future; in the f
of the aggravated disunion
men's minds, we, who have rec
ved from God the mandate to pr
mote the welfare of all nati
and who firmly believe that pe
is not a vain dream but a d

QUIVOCATION
ND FREEDOM

H. H. P s XII

their ranks and to closely in a solid lic pact all those—governments and oples—who want the rld to tread the path of honour and of the nity of the sons of d" he says.

ich all can fulfil; with the in- t to contribute toward saving ce in itself and in the elements n which it is based, we wish address to the peoples our rtfelt appeal: Let us restore ways of peace, let us rein- ce the union of those who long it, let us restore trust to those o have lost it.

We address ourselves first of to you, beloved peoples, men d women, intellectuals, labour- g men, artisans and agricultural rkers, of whatever race or untry, in order that you may ke known to your rulers what your innermost sentiments d your true aspirations.

Recent happenings have confirmed that peoples—both families and individual persons—prefer the tranquillity of their work and their families to any other more longed for wealth.

They are ready to renounce it, if its cost to them were to be the price of tyranny or the risk of war with its consequences, ruins, mourning, imprisonment and death.

In the name of religion, of civilization and of right human sentiment: Let there be an end to illegal and brutal repressions, of plans for war, of political preponderance among powers—all of which are things which change earthly life into an abyss of anxiety and terror, deaden the spirit and nullify the fruits of work and progress.

This, which is the voice of nature, should be loudly proclaimed within and abroad by every nation, and should be heard and welcomed by those to whom the people have entrusted power.

If public authority, in so far as it is its duty, does not strive to insure at least the life, the liberty and the tranquillity of the citizens whatever else it may succeed in

> Science of war leads one to dictatorship, pure and simple. Science of non-violence can alone lead one to pure democracy.
>
> ☆
>
> I am not a visionary. I claim to be a practical idealist. The religion of non-violence is not meant merely for the rishis and saints. It is meant for the common people as well. Non-violence is the law of our species as violence is the law of the brute. The spirit lies dormant in the brute, and he knows no law but that of physical might. The dignity of man requires obedience to a higher law—to the strength of the spirit.
>
> —Mahatma Gandhi

accomplishing, it would fail in the very substance of its purpose.

The world's universal and spontaneous emotion, which its attention to other grave events is unable to diminish, shows how necessary and urgent it is to restore freedom to those peoples who have been robbed of it.

Certainly the Christian conscience cannot shake off the moral obligation of trying every licit means, in order that their dign be restored to its pristine st and their freedom given back t them.

We do not hide from ourselv how intricate are at present t relations between nations and b ween the continental grou which comprise them.

But let the voice of conscien of civilization, of brotherhood b heard, let the very voice of G the Creator and Father of all, heard, by subordinating even wi grave sacrifice, every other pr blem and whatsoever particula interest, to the primordial an fundamental problem of million of human lives reduced to slavery.

Let men recommence as soo as possible to reform their rank and to bind closely in a solid public pact all those—both governments and peoples—who want th world to tread the path of th honour and of the dignity of th sons of God: a pact capable also o defending its members efficaciously from every unjust attac against their rights and their independence.

It will not be the fault of hones men if, for those who stray fro this path, there remains only th desert of isolation.

Perhaps it may come to be, a we wish it with all our heart, th the compact unity of nations sincerely loving peace and freed will suffice to induce milder counsel in those who withdraw themselves from the elementary law of human society, and thereby onally deprive themselves of right to speak in the name humanity, of justice and of e.

eir peoples, especially, cannot feel the need to return and me part of the human family s to enjoy the respect and the fits which it provides.

ll of you therefore, beloved ples of the East and of the t, members of the common an family, be united for freen and for peace!

ace, Freedom! *The hour has e when these momentous ds do not allow further room equivocation.*

hey have come back to their inal and clear meaning, which the meaning always intended us, derived, that is, from the ciples of nature and from the ifest will of the Creator.

epeat them, proclaim them, them into action. Let your rs be faithful interpreters of r true sentiments, of your true irations.

od will help you, God will be r strength.

od! God! God!

ay this ineffable Name, fount all right, justice and freedom, ound in parliaments and pubsquares, in homes and in facies, on the lips of intellectuals of manual workers, in the s and over the radio.

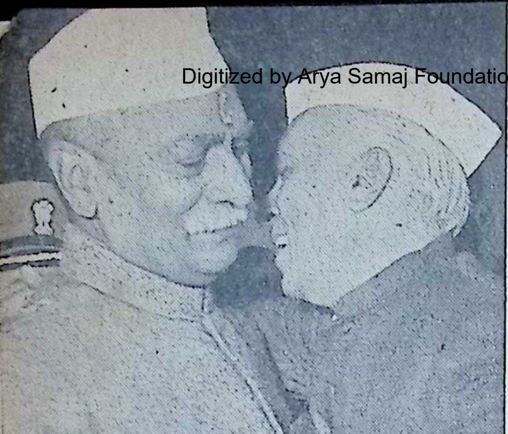
ay the name of God, as a onym of peace and freedom, the standard of men of goodwill, the bond of peoples and of nations, the sign by which brothers and collaborators in the work of common salvation will recognize one another.

> Long subjection of a people and denial of freedom bring many evils and perhaps the greatest of these, lies in the spiritual sphere, demoralization and sapping of the spirit of people.
>
> —Jawaharlal Nehru

May God arouse you from lethargy, separate you from all complicity with tyrants and warmongers, and enlighten your conscience and strengthen your will in the work of reconstruction.

Above all, let His name re-echo in sacred temples and in hearts, as the supreme invocation to the Lord, so that with His infinite power He may help to accomplish what weak human forces are having so much difficulty in attaining.

With this prayer, which we, in the first place, raise up to His throne of mercy, we leave you, beloved children, confident that calm will return to shine once more over the world and upon downcast faces, and that peace, tested by such great trials, will come out of it, truer, more enduring and more just.



Pandit Nehru felicitating the President

Unity of Indian Cul

Rashtrapati Rajendra Prasad

If Pandit Nehru is the soul of India, Rajen Babu is her heart. He aches and rejoices with Mother India, as Gandhiji did, having his finger on her pulse. What John was to Jesus, Babuji was to Bapuji. Babuji was truly baptised by the Mahatma into the tenets of peace, non-violence, truth and brotherhood of mankind. After Gandhiji, Rajen Babu has rightly assumed the role of leading the nation as her First Citizen and the First Servant of the people.

Calm and collected, he is the epitome of humility, sincerity and sagacity. Indeed he is one of the finest representatives of Indian Culture. He will be 73 tomorrow and we join with the nation in wishing him many happy returns of the day. We cannot celebrate this event better than sharing with our readers the following article written by our revered Rashtrapati.

THERE are three outstanding features of India's cultural and social life. First, its fundamental unity in the midst of the baffling diversity; second, its capacity to absorb and adjust; and third, its power to survive and consequent continuity.

This culture is a composite culture in the sense that, although in the ultimate analysis, it is Indian in origin and can be traced to Indian origin in the main, it has not hesitated to absorb whatever came in its way from other lands and other peoples in its long and chequered career. Thus, in the languages, in the religions, in the life, customs and traditions of the people, there has been a continuous flow and intake from outside. Whatever has come in its way has been absorbed and assimilated

[Continued on page 62]

New Serial

SANE LIVING

I

E EARL OF CHESTERFIELD

Pekin,
May 12, 1749.

Lord,

In the last letter dated Decem- 23, 1748, which I had the hon- of writing to your Lord- p, I think I concluded all ad to say in regard to the topo- aphy and natural history of is great empire. I purposed in s and some succeeding ones to re set down such observation I have been able to make on laws, government, religion, d manners of the people; but a markable occurrence has hap- ned lately, which engrosses the nversation of the literati here, d may hereafter, perhaps afford tter of speculation to the learn- l in Europe. As it is of a na- re which, I know, will furnish me entertainment to your Lord- ip, I will endeavour to give you distinct and particular an ac- unt of it as I have been able to tain.

Adjoining to China on the west the large country of Tibet, lled by some Barantola. In the ovince of his country, named asa, resides the Grand Lama, High-Priest, of these idolators, who is reverenced and even adored as a god by most of the neighbouring nations. The high opinion which is entertained of his sacred character induces prodigious numbers of religious people to resort to Lhasa to pay their homage to him. and to give him presents in order to receive his blessing. His residence is in a most magnificent pagoda or temple, built on the top of the mountain Poutala. The foot of this mountain, and even the whole district of Lhasa, is inhabited by an incredible number of Lamas of different ranks and orders, several of whom have very grand pagodas erected to their honour, in which they receive a kind of inferior worship. The whole country, like Italy, abounds with priests; and they entirely subsist on the great number of rich presents which are sent them from the utmost extent of Tartary, from the empire of the great Mogul, and from all parts of the East. When the Grand Lama receives the adorations of the people, he is raised on a magnificent altar, and sits cross-legged on a splendid cushion. His worshippers prostrate themselves before him in the humblest and most abject manner; but he returns not the least sign of respect, nor ever speaks even to the greatest princes. He only lays his hand upon their heads, and they are fully persuaded that they receive from thence a full forgiveness of all their sins. They are likewise so extravagant as to imagine that he knows all things, even the secrets of the heart; and his particular disciples, being a select number of about two hundred of the most eminent Lamas, have the address to make the people believe he is immortal, and that whenever he appears to die, he only changes his place of abode and animates a new body.

The learned in China have long been of opinion that in the archives of this grand temple, some very ancient books have for many ages been concealed; and the present Emperor, who is very curious in searching after the writings of antiquity, became at length so fully convinced of the probability of this opinion, that he determined to try whether any discovery of this sort could be made. To this end, his first care was to find out a person eminently skilful in the ancient languages and characters. He at length pitched upon one of the Hanslins, or doctors of the first order, whose name was Cao-tsou, a man of about fifty years of age, of a grave and noble aspect, of great eloquence, and who, by an accidental friendship with a certain learned Lama, had resided many years at Pekin and had become entirely master of the language which the Lamas of Tibet use among themselves.

With these qualifications he set forward on his journey; and to give his commission the greater weight, the Emperor honoured him with the title of Coloa, or Prime Minister. To which he added a most magnificent equipage and attendance, with presents for the Grand Lama and the other principal Lamas, of an immense value; also a letter written in his own hand, in the following terms:—

TO THE GREAT REPRESENTATIVE OF GOD: MOST HIGH, MOST HOLY, AND WORTHY TO BE ADORED!

"We, the Emperor of China, sovereign of all the sovereigns of the earth, in the person of this our most respected Prime Minister Cao-tsou, with all reverence and humility prostrate ourself beneath thy sacred feet, and implore for ourself, our friends, and our empire thy most powerful and gracious benediction.

"Having a strong desire to search into the records of antiquity, and being well informed that in the sacred repositories of thy most ancient and venerable hierarchy there are some valuable books, which from their great antiquity have become to the generality even of the learned, almost unintelligible; in order, as far as in us lies, to prevent their being totally lost, we have thought proper to authorise and employ our

st learned and respected minis-
. Cao-tsou in this our present
bassy to thy Sublime Holiness.
e business of which is, to desire
t he may be permitted to read
l examine the said writings; we
ecting from his great and un-
mon skill in the ancient
guages that he will be able to
erpret whatever may be found,
ugh of the highest and most
cure antiquity. And we have
manded him to throw himself
thy feet, with such testimonies
our respect as, we trust, will
cure him the admittance we
ire."

I will not detain your Lordship
h any particulars of his jour-
y, though he hath published a
ge account of it, abounding
h many surprising relations,
l which at my return to Eng-
d I may probably translate
l publish entire. Let it suffice
present that, when he arrived
these sacred territories, the
gnificence of his presence
led not to gain him a ready ad-
ssion. He had apartments ap-
inted to him in the Sacred Col-
ge and was assisted in his enqui-
s by one of the most learned
mas. He continued there near-
six months, during which time
had the satisfaction of finding
ny valuable pieces of antiquity;
n some of which he hath made
y curious extracts, and hath
med such probable conjectures
cerning their authors, and the
es wherein they were written,
prove him to be a man of great judgment and penetration as well as of most extensive reading.

But the most ancient piece he had discovered, and which none of the Lamas for many ages had been able to interpret or understand, is a small system of morality, written in the language and character of the ancient Gymnosophists or Brahmins; but by what particular person, or in what time, he does not determine. This piece, however, he wholly translated; though, as he himself confesses, to the utter incapacity of reaching the strength and sublimity of the original in the Chinese language. The judgments and opinions of the Lamas and the learned doctors are very much high and they are very fond of attributing it to Confucius, their own great philosopher; and get over the difficulty of its being written in the language and character of the ancient Brahmins by supposing this to be only a translation, and that the original work of Confucius is lost. Some will have it to be the institutes of Lao Kiun, another Chinese philosopher, contemporary with Confucius, and founder of the sect Taossee; but these also labour under the same difficulty in regard to the language, with those who attribute it to Confucius. There are others who, from some particular marks and sentiments which they find in it, suppose it to be written by the Brahmin whose famous letter to Alexander the

Great is recorded by the European writers. With these Cao-tsou himself seems most to agree at least, so far as to think that it is really the work of some ancient Brahmins, being fully persuaded from the spirit with which it is written that it is no translation. One thing, however, occasions some doubt among them, and that is the plan of it, which is entirely new to the Eastern people, and so unlike anything they have ever seen, that but for some turns of expression peculiar to the East, and the impossibility of accounting for its being written in this very ancient language, many would suppose it to be work of an European.

But whoever was the writer of it, the great noise which it makes in this city and all over the empire, the eagernes with which it is read by all kinds of people, and the high encomiums which are given to it by some, at length determined me to attempt a translation of it into English, especially as I was persuaded it would be an agreeable present to your Lordship. And I was the more easily induced to make the trial, as very happily for me you cannot judge how far I have fallen short of the original, or even of the Chinese translation. One thing, however, it may perhaps be necessary to apologize for, at least to give some account of; and that is, the style and manner in which I have translated it. I can assure your Lordship, that when I first sat down to work, I had not the least intention of doing it in this way; but the sublime manner of thinking which appeared in the Introduction, the great energy of expression, and the shortness of the sentences naturally led me into this kind of style. And I hope the having so elegant a pattern to form myself upon as our version of the Book of Job, the Psalms, the works of Solomon, and the Prophets, hath been of some advantage to my translation.

Such as it is, if it affords your Lordship any entertainment I shall think myself extremely happy; and in my next will resume an account of this people and their empire.

I am, etc.

INTRODUCTION

BOW down your heads unto the dust, O ye inhabitants of earth! Be silent and receive, with reverence, instruction from on high.

Wheresoever the sun doth shine, wheresoever the wind doth blow, wheresoever there is an ear to hear, and a mind to conceive; there let the precepts of life be made known, let the maxims of truth be honoured and obeyed.

All things proceed from God; and his wisdom is from eternity; and his goodness endureth for ever.

He sitteth on his throne in the ntre, and the breath of his outh giveth life to the world.

He toucheth the stars with his ger, and they run their course joicing.

On the wings of the wind he lketh abroad, and performeth s will through all the regions of limited space.

Order and grace and beauty ring from his hand.

The voice of wisdom speaketh all his works; but the human lerstanding comprehendeth it t.

The shadow of knowledge pas- th over the mind of man as a eam; he seeth as in the dark; reasoneth and is deceived.

But the wisdom of God is as the ht of heaven; he reasoneth not; his mind is the fountain of truth.

Justice and mercy wait before his throne; benevolence and love enlighten his countenance for ever.

Who is like unto the Lord in glory? Who in power shall contend with the Almighty? Hath he any equal in wisdom? Can any in goodness be compared unto him?

He it is, O man, who hath created thee; thy station on earth is fixed by his appointment; the powers of thy mind are the gifts of his goodness; the wonders of thy frame are the work of his hand.

Hear, then his voice, for it is gracious; and he that obeyeth shall establish his soul in peace.

[To be continued]

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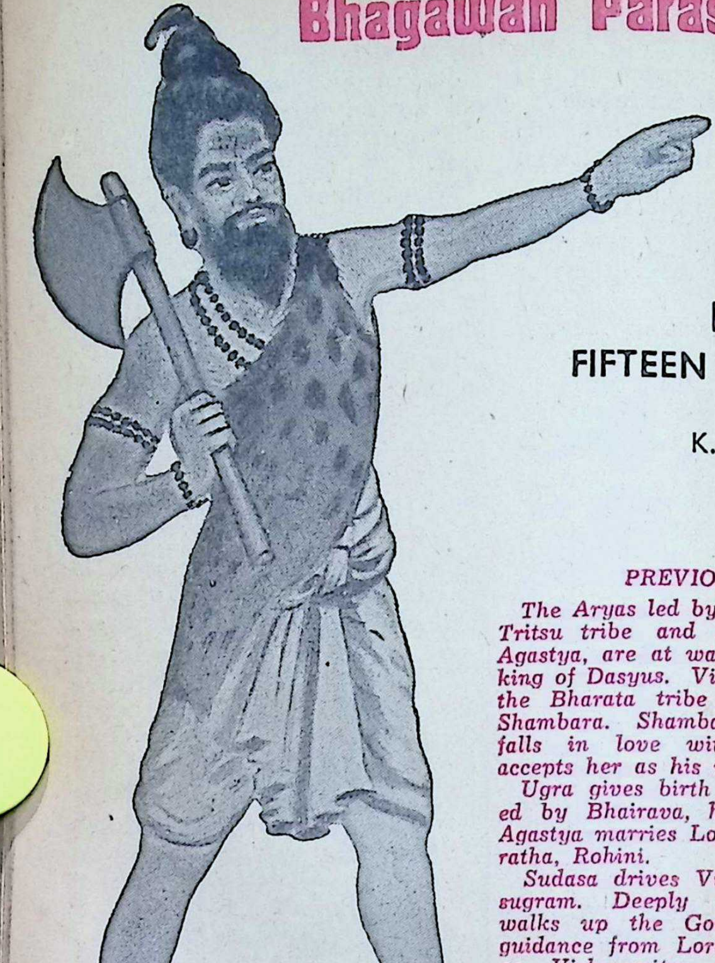


PART II: FIFTEEN YEARS AFT

K. M. Munshi

PREVIOUS STORY

The Aryas led by King Divodasa of Tritsu tribe and his high-priest S Agastya, are at war with Shambara, king of Dasyus. Vishwaratha, the king the Bharata tribe is taken captive Shambara. Shambara's daughter, U falls in love with Vishwaratha accepts her as his wife.

Ugra gives birth to a son but is ki ed by Bhairava, high-priest of Dasy Agastya marries Lopamudra and Vishw ratha, Rohini.

Sudasa drives Vishwaratha from Tr sugram. Deeply grieved, Vishwarath walks up the Gomantaka Hill seeking guidance from Lord Savita. He retur as Vishwamitra and is requested Sudasa to become his high-priest.

After fifteen years, Renuka, wife Jamadagni, gives birth to Rama. Disagre ing with others over Rama's ed cation, Kavi leaves for Bhrigugr Rama goes in search of him Suparna and on the way he captured by strange men.

4

OFFERING TO UGRAKALA

HEADED by the toothless old man, and Rama, the party travelled by obscure paths deeper and deeper into the interior of the forest. At whatever hamlet they halted, the old man was received with reverence and sumptuously fed.

He invariably talked about Rama, gazing at him meanwhile with malicious looks and as he spoke everyone laughed. Rama knew little of the Dasyu dialect, for it was different from the one spoken in the *ashramas*. At times he thought that they might make him their guru even as they had made the Sage Vishwamitra, but he did not think it very likely for he did not like the look in the old man's eye.

When they halted at a hamlet for the night, its inhabitants never failed to build a big fire in the open and to dance around it. Rama would be made to sit before it in a central place and time and again the old man would ceremoniously point his trident at his head muttering some formula. The ceremony, invariably, ended with the mystic shout, e e e e e —u u u u—a a a a h, not uttered in the way of the Dasyus of the *ashramas*, but in a weird, shrill tone which echoed through the night.

Rama's hands and feet were kept tied all the time; and he was also very closely watched. There was therefore no possibility of his being able to escape.

They had been travelling for some days in this way, when they reached the foot of a mountain where they were joined by a large number of pilgrims who were going the same way. Seeing the old man, all of them folded their hands and jumped and shouted 'e e e e—u u u'—'a a a h' in exultation. The women carried earthenware vessels on their heads and sang as they walked. The men never ceased to gossip as they went, but when the old, toothless man talked to them of Rama, they listened to him with attention.

They now began to deck Rama morning and evening with garlands of wild flowers. Again and again during the ceremony, the old man touched his forehead with due reverence and the children in the party clapped and danced around him rejoicingly. Rama could not understand what all this fuss was about and his mood was one of concentrated fury. He would not so much as smile or utter a word.

At last, having made a slow ascent of the mountain, the entire procession of pilgrims reached the foot of a peak, where they rested for the evening.

Rama now knew that on a sharp eminence on this mountain top was the shrine of Ugrakala, the dread God of the Dasyus and that the pilgrims were all bound for it. It also began to dawn on him that the reason why they put garlands around his neck and worshipped him because he was to be sacrificed to Ugrakala. He heard that in his boyhood Vishwamitra had been going to be sacrificed in the same way.

It was a moonlit night. A huge bonfire was lit on which the pilgrims roasted birds. After a hearty meal they drank a sort of wine called *sura,* which they had brought with them. Then both men and women sang and danced to the rhythm of small drums which some of the pilgrims had been carrying. As the night wore on, tired and dead drunk, all of them went to sleep around the fire.

Tied by his hands and feet to a tree, Rama lay at a little distance from the fire. He too was dead tired and slept, to be awakened suddenly by the sound of Suparna neighing piteously as if he was in pain.

He heard the whir of some weapon, then a thud and the anguished neighing of Suparna was cut short. Wild with rage though he was at the thought that Suparna had been killed, he did not want to draw the attention of the ruffians to himself, so he lay quiet and watched what was going on.

He saw a dozen or so men carrying a heavy load. He also saw them throw it on the fire. He recognised the graceful body and shaggy tail of his beloved pony and stifled his sobs by burying his face in the ground.

Rama was now sure of the fate which awaited him. He was to be burnt to death as an offering to Ugrakala exactly as they had threatened to do with Vishwamitra in Shambara's fort. Yes they would kill him and burn his body. They would roast him exactly as they were roasting Suparna. He was to be offered by these wicked men to their hideous god.

But how would they do it, he wondered. He had yet to go to Vriddha and then return to Amba and Loma. •

With his keen sight he looked around and saw that the Dasyus were all fast asleep. Then with instinctive promptitude, lying full length on the ground, he slowly began to slither towards the fire.

In the meantime, one of Suparna's hooves, which had caught fire, became detached from his body and a piece of burning flesh fell close to him. Rama slithered towards it and with clenched teeth placed the knot with which his hands were tied on the smoking flesh. The knot soon took fire and he shook his hands free. Noiselessly he turned the other way, held the knot which bound his feet on the burning flesh and

(Continued on page 63)

Immortal India —59

J.H.DAVE

DAKOR

DAKOR is a well-known Vaishnavite *tirtha* in Gujarat. It is about 19 iles from Anand. One can also there from Nadiad *via* Umreth. kor has the celebrated temple Sri Ranchhodraiji.

Gujarat has Vaishnavite temples several sects or *sampradayas*, ke those of Sri Vallabha, Sri waminarayan and others, but e temple at Dakor is a non- ctarian Vaishnavite temple, and ld in reverence by all commu- ities in general.

Tradition says that the present age of the deity at Dakor was ought to this place from Dwar- a, and on this ground Dakor is so held in equal esteem like waraka. It is stated that there s one Rajput devotee of the ity of Dwaraka by name Vaje- g or Bodano. He used to grow e *tulsi* plant in his hand and twice every year he used to start from Dakor, his native place, in Gujarat and go walking to Dwaraka at the other end of Saurashtra, and after reaching Dwaraka he used to offer the *tulsi* leaves grown on his palm to Sri Ranchhodraiji, the deity at Dwaraka.

In due course he became old and was not in a position to walk from Dakor to Dwaraka. The Lord at Dwaraka was pleased with his devotion and taking mercy on his old age, the Lord suggested to him in his dream that Bodano should not come to Dwaraka any more, and that the deity itself would accompany Bodano to Dakor. Taking hint from his suggestion Bodano entered the Dwaraka temple at midnight, took possession of the image of Sri Ranchhodraiji from the temple, placed it in a bullock-cart and started going towards Dakor. With the grace of God, he soon reached Dakor. Next day, the Gugli brahmins who were performing the *pooja* of the deity at Dwaraka, came to know of the theft of the image and they ran in search of Bodano.

They took with them a few Kabas (who were a tribe of bowmen) to assist these brahmins and pursued Bodano. In the meantime Bodano had actually reached Dakor. Before reaching Dakor, Bodano had stopped his cart between Umreth and Dakor and it is stated that there are the footprints of the deity at this place. Tradition further says that the Lord caught hold of a branch of a bitter *neem* tree and thereafter it lost its bitterness and became a sweet *neem* tree.

As suggested by the Lord in the dream Bodano placed the image of Sri Ranchhodraiji which he had brought from Dwaraka in the Gomati tank at Dakor in order to conceal it from the Gugli brahmins who were pursuing Bodano. According to one version, Bodano was shot by an arrow of a Kaba and he died, and the Gugli brahmins had their further talks with the widow of Bodano. According to another version, these brahmins found out the concealed image after a search in the tank and it is stated that while searching, they moved a spear in the tank and it stuck to one of the sides of the image; and the image still bears the mark of the spear-cut.

After the image was brought out from the tank, it was settled with these brahmins that they should not take away the image once again to Dwaraka but should take by way of compensation gold of the weight of the image. The Lord also suggested to the brahmins in a dream that at Dwaraka they should establish a similar image of the Lord which could be found from the Savitri-*vav* (well). The brahmins agreed to establish such an image and take gold of the weight of the image from Bodano or his wife. The devotee was puzzled because he was very poor, but the Lord came to his assistance and when the image was placed in the balance, a small golden nose ornament of the wife of Bodano overweighed the image, that is, the image became lighter in weight than the insignificant weight of the small nose-ornament. The brahmins were disappointed, went back to Dwaraka and there established the image of Sri Ranchodraiji which they found after about ten months from the Savitri-*vav*. It is stated by the devotees of the deity at Dakor that the Lord stays for the 7/8th portion of the day at Dakor and the remaining 1/8th portion at Dwaraka.

It appears that the present image at Dakor was most probably brought from Dwaraka. Regarding

he date when it was so brought
he Bombay Gazetteer, Kaira Dis-
rict, states that it was probably
rought in 1155 A.D. Kavi Gopal-
as mentions Samvat year 1212,
hursday, the full-moon of the
onth of Kartik as the date on
hich Bodano brought the image
om Dwaraka to Dakor. There
e of course no other historical
ferences to check up this date.

Sri Durgashankar Shastri has
served that Dwaraka was not
nsidered a Vaishnava *tirtha*
ght upto the time of Mahamud
Gazni and that its importance
a Vishnu *tirtha* began only
ter Samvat year 1,200. In
is connection it may be pointed
t that Lakshmidhara (1100 to
30 A.D.) in his *Tirtha Kalpataru,*
hich is a part of his volu-
inous and comprehensive digest
ritya Kalpataru, has treated
araka as one of the Vishnu
thas and has quoted profusely
om *Varaha Purana.* If Dwaraka
as not famous as such a Vishnu
tha a few centuries before
kshmidhara, i.e. before the be-
nning of the 12th Century A.D.,
would not have given it a place
his *Tirtha Kalpataru.* which
als with selected celebrated *tir-*
s, in India, at the time of Lak-
midhara. In one of the conclud-
verses in the Chapter on Dwa-
ka, Lakshmidhara quotes from
raha Purana as follows:—

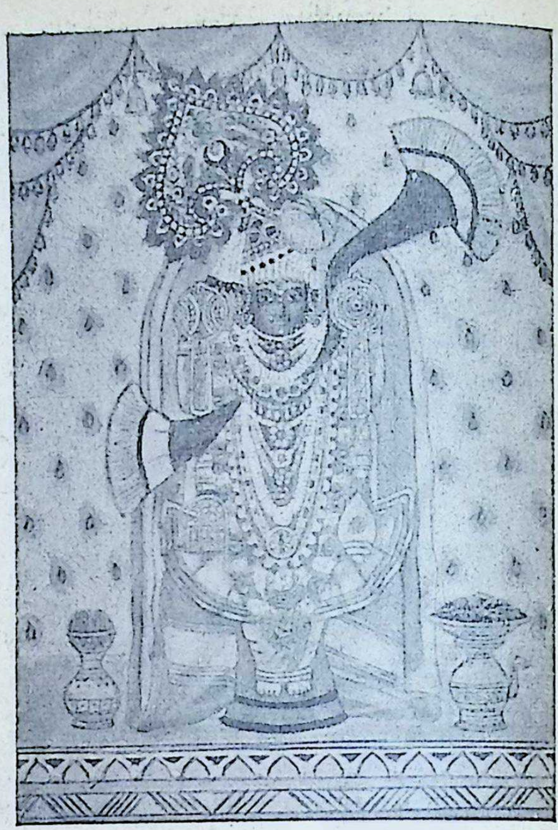
स्मिन् क्षेत्रे महाभाग स्थितोऽहं उत्तरामुखः ।
भागवतप्रीत्यै समुद्रतटमाश्रितः ॥

Varaha says *"In this holy place, I (Vishnu in the form of Dwarakadhisa) stand on the sea-shore facing the north for the delight of all the Bhaghvatas".*

This shows, that Dwaraka was famous as a Vishnu *tirtha* long before the 12th century A.D. and further that Dwaraka as stated by the *Varaha Purana* was near the sea-shore.

The present temple at Dakor was built in 1772 A.D. at a cost of about one lakh by Gopal Jagannath Tambekar who was a native of Satara and banker to the Peshwa. The case of the temple of Dakor came up before the Bombay High Court in 1887 being *I.L.R.,* 12, *Bom.* page 247. There it has been noted that the temple of Sri Ranchhodraiji was held in great veneration by the followers of Vishnava religion throughout Western India and that the temple enjoyed in perpetuity the revenues of several villages of which the principal were Dakor and Kanjri granted in *inam* by native princes and chiefs for the support of an institution which had been in existence for nearly 700 years. The idol's throne had been covered with gold and silver by H.H. the Gaekwad at a cost of Rs. 1,25,000.

After the present temple was built in 1772 A.D. by Gopal Jagannath Tambekar, the management of the temple was carried on by the Tambekar family. There



Lord Ranchhodraiji

was a dispute between the representatives of this family and the *sevaks* who were rendering certain services at the temple and it was in this way that the case came up before the Bombay High Court. This case also went up to the Privy Council being *I.L.R.* 24 *Bom.* page 50. Subsequently a scheme was framed for the Dakor temple.

The temple of Dakor is a large one and contains nice sculptural designs. It has two gates, one on the north and the other on the west. In front of the temple there is a big *chok* or open space. The image of Sri Ranchhodraiji is similar to the image at Dwaraka. The left lower arm has a conch and the left upper arm has a *chakra*. The right upper arm

s a mace. It is a standing
ge of Lord Vishnu executed in
ck stone. Presents and wor-
ps are being offered to the deity
d devotees are also permitted to
ch the feet of the deity. Near
temple is the Gomati lake. It
s several *ghats*. On the bank of
lake there is the temple of
knath Mahadev. Devotees are
o pointed out the place on the
t of the Gomati tank where
image of Sri Ranchhodraiji
s weighed. On the west there
another Vaishnava temple of
ikamji. There is also a small
mple of Bodano.

Dakor is mainly populated by
e brahmin priests who main-
in themselves from the presents
ey receive from the pilgrims.
n every full-moon day there is
big congregation of devotees
ming to the temple. On the
ll-moon day of the month of
svin, there is a special festival
hen lakhs of people come down
Dakor for the *darshan* of the
rd. Special trains are also arranged. Presents of sugar, butter and *tulsi* are being offered to the deity. During the course of the day, the deity is being offered different kinds of *bhoga* and *seva*.

Various *sampradayas* have their temples and followers in Gujarat. Followers of Ramanuja worship Vishnu or Narayana and as pointed out in *Bombay Gazetteer* Vol IX Part I, several communities contain the followers of this *sampradaya*. There are followers also of Ramanand and Kabir. Sri Vallabhacharya has a number of followers in Gujarat. They generally worship Balakrishna. Dadu, a cotton cleaner of Ahmedabad established the worship of Balmukund in about 1600 A.D. Sahajanandaswami who came from a place near Ayodhya established the Swaminarayana sect in 1830 A.D.. and he worshipped Narayana or Vishnu. He had a large following.

The Dakor temple does not belong to any particular sampradaya.

Pure joy is the children's joy. They have the power of using every trivial thing to create their world of interest and the ugliest doll is made beautiful with their imagination and lives with their life.

—Rabindranath Tagore.

Fast getting ready!

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Await further announcement for particulars.

BHARATIYA VIDYA BHAVAN

Chaupatty, Bombay 7.

KULAPATI'S LETTER—*Contd.*

mmitted a gross mistake. He gan to fumble.

I adopted a severe tone: "Come, me. If Rahukalam had ended 4-30, the day would have been 26th of October, and not the nd. Is that not so?"

"Yes."

"Would you be surprised to ow that Naidu was at the Taj hal Hotel at Bombay on the h of October?"

Kamalanathan had no answer.

The collapse of Kamalanathan s the last straw that broke the ck of the prosecution case for e approver had, much to the sappointment of the prosecution, fused to implicate Naidu: I don't member whether he was treat- l as a hostile witness.

Later I led evidence to show t Naidu was at the Taj Mahal tel at Bombay on the 26th of tober. The manager of the tel corroborated this fact from s records.

The Advocate-General in fair- ss entered a plea of *nolle prose- i* so far as Sriramulu Naidu was ncerned.

Naidu's acquittal created a sen- tion all over Madras. I suddenly came a miracle-worker and, t to spoil the effect, I decided leave for Bombay next morn- g. Meanwhile the other accus- l felt that my absence from the al might react to their disad- ntage so that I was immedia- y engaged for N. S. Krishnan.

On behalf of this accused I tendered elaborate evidence to show that he had been at Salem on the 7th of November. and that he had received a registered letter while there. A signed receipt bearing that date was tendered in evidence.

I addressed the jury for several hours. As I proceeded I could feel that the majority of the jury was coming round. When at last it retired it was expected that Krishnan at any rate would be acquitted.

In his address to the jury. the learned Judge leant heavily against the defence. He had ruled out most of the points of law against us: he brushed aside the doubts we had raised. He had some caustic comments to make on the alibi which we had tried to prove on behalf of Krishnan.

Krishnan, as I have mentioned, was a very popular figure in Madras and the general opinion was that he would be acquitted. Police officers came to me to make arrangements for spiriting him out of the court, for a crowd of 25.000 had gathered on the High Court grounds to garland and carry him in procession.

We never thought that an adverse verdict could be brought in, let alone by a majority vote of the jurors. A last minute change occurred. The verdict of guilty, If I remember rightly, was six to three against all the accused. In all my professional life I had never been taken aback by a verdict so unexpected.

The Judge was ready with the sentence. It had been wicked conspiracy into which all the accused had been guilty of entering, and as the result of which Lakshmikantam had been murdered. But in view of the lurid past of Lakshmikantam, the Judge sentenced the accused to transportation for life.

There were many speculations as to why the jury had come to so unexpected a decision. But this is usual when the unexpected happens.

After the expectation of an acquittal, the shock was too great for every one of us. When the news reached the crowd it howled with rage and the police dispersed it with some difficulty. When Narayana Aiyar and I went to his house, the servant who was expecting to receive a free Krishnan rushed forward with a pumpkin, a coconut and lights. to welcome him. We brushed him aside

The next question was. how to break the news to Mathuram. Narayana Aiyar and myself therefore went to Krishnan's house. Mathuram was expecting her husband's arrival at any moment, but when she saw us, she read the fateful news in our faces and collapsed. I have seen many women broken by grief, but I have never seen a woman so heartbroken, or crying so tragically. We sat there for about half-an hour and I felt that she might d of grief at any moment.

★

An appeal was preferred to the Appellate Bench of the High Court which held that it was only if the verdict of the jury appeared to be perverse that the Appellate Court could interfere; as they did not find the verdict to be perverse, they confirmed the conviction and the sentence. Bhagavathar and Krishnan appealed to the Privy Council which held that evidence could be examined afresh by the Appellate Court. The appeal was therefore re-heard by the Division Bench of the Madras High Court so far as Bhagavathar and Krishnan were concerned. The accused were given the benefit of the doubt and acquitted.

My friend, Dr. P. Subbaroyan was then the Home Minister of Madras. I sought his intervention. The two rich men who had appealed to the Privy Council had been acquitted. What crime, I argued, had the poor co-accused committed that they should rot in jail for fourteen years.

I have some recollection that their sentences were later remitted by the Government of Madras.

Yours sincerely,

K. M. Munshi

N. Chandrasekhara Aiyar

Uttara Kanda—9

LAVANASURA

PREVIOUS STORY

In deference to popular opinion Sri Rama sent Sita in the company of Lakshmana to be left in the forest. Lakshmana did so with great sorrow. Sita also put up with her lot and condoned Sri Rama's action as part of his duty. On the way Sumantra explained that Sri Rama suffered this separation because of Sage Bhrigu's curse. Sri Rama related the story of King Nimi.

NEXT morning, a group of many pre-eminent sages living on the banks of the Yamuna led by Bhargava and Chyavana came to Rama. When their arrival was announced he asked them to be brought in immediately. They brought him presents of fruits and forest products in plenty and also holy waters.

Rama accepted them all and asked them to be seated. He expressed great pleasure at seeing them and observed that the day was indeed a fortunate one for him as so many saintly persons gave him *darshan*. He questioned them about their mission assuring them that he was their obedient servant and would do their behests.

The sages were struck with Rama's generousness in expressing readiness to comply with their wishes even without being told what they were. Then they told him about the great asura called Madhu who by pleasing god Rudra with his penances got his famous trident weapon as a boon. God Rudra told the asura that he could use it with deadly effect so long as it was not employed against the devas or the brahmins but that if it was directed against them it would be utterly powerless. Madhu wanted that the holy trident should remain a possession of his family for ever but the Lord gave him the limited promise that his son could inherit it, and that so long as he held it in his hands he would be invincible. Madhu got a son named Lavana who from his boyhood was wickedness personified. Even the father was disgusted with the son's conduct but he felt helpless. The rishis said that they came to Rama seeking protection against Lavana's atrocities whose career was one of unmitigated oppression and murder. Rama asked them to shed their fears and assured them that he would relieve them from their distress and woe.

He turned to his brothers who were with him and asked which of them was prepared to fight Lavanasura. Bharata readily offered to do so. But Satrughna pointed out that more hardship and suffering than Bharata had already undergone during the exile of Rama should not be cast upon him and that he was quite prepared to undertake the duty of getting rid of the asura. Rama then assigned the job to Satrughna and proclaimed that he would crown him then and there as a ruler of Madhu's kingdom. Satrughna observed that it was not proper for him to wear the crown on his head when his elders like Bharata and Lakshmana were there. At the same time he felt that he could not disobey Rama's wishes. He was already guilty of a transgression of propriety when he said that he would go to fight with Lavana disregarding his elder brother Bharata's offer to d so. He did not want to add another impropriety by refusing to abide by Rama's desire.

Rama ordered the coronation materials to be brought and Satrughna was crowned in the presence of a huge gathering of ministers and officials and the general public. The three Queen-mothers, Kausalya, Kaikeyi and Sumitra, conferred their blessings.

After the ceremony, Rama took Satrughna on his lap and gave him an arrow saying that he would kill Lavana. It was Vishnu's own weapon with which he killed several *daityas*. Rama did not employ it against Ravana for fear that it might destroy the whole world instead of Ravana alone. The *sula* or trident, which Lavana had, made him invincible only when he wielded it; if he was taken unawares without it, Lavana would be defeated and killed. So Satrughna must watch for an opportunity for fighting Lavana when the weapon was not in his hands. He was to take with him a large corps of elephants, horses and chariots, not to speak of infantry divisions. But the whole army was to be kept on a suitable site on the banks of the river and Satrughna was to go alone to Madhuvana with his bow and arrows. This would put Lavana off the scent and he would not think of any regular battle. The end of summer and the beginning of the rainy season was the proper time for Lavana's extinction. Let the army march having the maharishis in front of them. Satrughna was to camp at convenient places and arrange the march so as to cause the least hardship or trouble to the general public.

Satrughna prostrated before the elders and took leave of them. Satrughna started a month after the army began its march and on the way he halted for a night in the *ashrama* of Valmiki. He accepted the ascetic refreshments given by the sage. On seeing in the neighbourhood the remains of a *yagna*, he questioned the sage and was told that the sacrifice had been performed by king Saudasa, one of Satrughna's ancestors, who became known as Kalmashapada owing to a curse of Vasishtha. On the very night Satrughna reached Valmiki's *ashrama,* Sita gave birth to twin sons. Valmiki, who was informed of the confinement, hurried to the place and bestowed on the children amulets and charms to safeguard them from evil. They were named by Valmiki as *Kusa* and *Lava*, as they were gently rubbed on birth —one with the sharp end of the holy grass and the other with the root end. Satrughna heard of the auspicious births and he congratulated Sita.

Next morning he took leave of Valmiki and after a journey of seven days and nights, he reached the place on the bank of the Yamuna where Bhargava, Chyavana and other rishis were living. The same night after he arrived, he asked the rishis to tell him all about the greatness of the *sula* weapon which Lavana wielded. Sage Chyavana told him that it was the same weapon which reduced his famous ancestor Mandhata to ashes. That king became the overlord of the earth and thought of conquering the celestial regions also. But Indra tactfully diverted him from his purpose by giving him a seat along with himself in the same throne as he sat. Indra told Mandhata that his desire to conquer the celestial world was not quite appropriate before he dealt with and conquered Lavanasura, who was even then ruling over Madhuvana without acknowledging anyone else's suzerainty. Mandhata was stung to the quick by this remark. He engaged himself in a fight with Lavana and was burnt to ashes by the *sula* of the asura. Satrughna was however going to kill Lavana next morning. All that he had to do was to take on Lavana when the dreadful weapon was not in his mind; so predicted Chyavana.

Next morning as usual, Lavana went out of the city gates to forage for his food and he did not take the *sula* with him. On his return about midday, he saw Satrughna stationed at the gate with bow and arrows. He made fun of Satrughna for thus attempting to meet one who had encountered thousands of people like him and of whom he had made short work. Satrughna got into terrible rage at this banter and challenged Lavana for a duel, stating that he was no other than the brother of Rama. Lavana spoke slightingly of Rama also; and he declared that he was ready to accept the challenge and wanted only time to go into the city and get his weapons. Satrughna refused to permit this, saying that no wise man would give quarter to an enemy who came into his presence of his own accord. The duel began. At one stage of the encounter Satrughna, seriously wounded by a huge tree that Lavana hurled against him, fell down prostrate and unconscious on the ground. Instead of utilising this opportunity to go into the city and get his *sula* weapon, Lavana foolishly began to eat the kill that he had brought, taking Satrughna to be dead. But soon enough, Satrughna revived and stood up again to continue the fight. He took the arrow given by Rama and fixed it to the string of the bow. The red effulgent fire it generated spread all over the world. There was general stupor. Brahma assured the assembled gods that there was no danger to any of them and the disturbance was due to the power of the arrow that Satrughna was about to use against Lavana. It was the arrow of Vishnu and was given to Satrughna by Rama himself. Darting from the bow with lightning speed, the arrow entered Lavana's chest and came back to Satrughna's hands. Lavana died on the spot. The *sula* flew back to god Rudra, as its work was accomplished.

The gods and the rishis congratulated Satrughna on the signal achievement and blessed him for the relief given to the world. They asked him what boon he wanted and he said that the Madhu's city which had now become his, should become populous and rich and famous. Granting the boon, the devas and the rishis went to their respective abodes. Within a short period of twelve years, the city became highly prosperous with fine roads and shops and palaces, parks and rest houses and flourishing trade and commerce.

Satrughna wanted to see Rama and pay his respects to him as twelve long years had elapsed after his departure from Ayodhya. Taking a small number of troops and followers with him, Satrughna left for Ayodhya and again halted at the *ashrama* of Valmiki for a night enjoying the sage's hospitality and receiving his felicitations for ridding the world of Lavanasura. After dinner, Satrughna and his men heard melodious and sweet songs on Rama's life. The singing came from somewhere in the neighbourhood. The composition was perfect orchestrally as well as in the melody of voice. Satrughna's eyes were full of tears of joy and he became lost in rhapsody. The vividness of description surprised everyone. What happened long ago seemed to be re-enacted in their presence. Was music real or only a dream? ch was the general talk of Sa- ughna's men. They asked Satru- na to ascertain from the sage ho sang the songs. Satrughna id that he could not summon courage to do so, as so many iracles happened in the *ashrama*. e spent a sleepless night nking of the Ramagita he had ard. Next morning, he left r Ayodhya in a hurry telling lmiki that he was very eager see his brother. He reached yodhya and immediately went the presence of Rama. He d him about all the events that ok place since he left the city elve years back. Unable to ar separation from Rama, he d made up his mind to return. ma embraced Satrughna with fection and pointed out to him at kings should attend primarily their rule over the people com- itted to their charge and should mind absence from home or paration from friends and rela- ns. Satrughna might stay in yodhya for seven days but ould get back to his new king- m thereafter. Rama's orders ere obeyed, though somewhat willingly.

Some days after the departure Satrughna, a brahmin villager me to the gates of Rama's lace with the lifeless body of s little son and bemoaned the s. He did not know, wailed he, hat sin he had committed in s previous birth to lose his boy o was hardly five years old. He was not aware of any cruelty or falsehood that he had done or uttered. Such premature deaths of youngsters when the elders were living were unknown and unheard of in the kingdom previously. If such things occurred now, it was due to some dereliction of duty on the part of the king himself. He was helpless. Both he and his wife were prepared then and there to lay down their lives unable to bear their sorrow, unless the king made the boy live again. Misrule by kings brought affliction to the people and one form of it was the premature death of the young. It looked as though the famous kingdom of the Ikshvaku had become kingless. Thus wailed the sorrowing brahmin. After consulting his ministers and preceptors, Rama took appropriate measure to relieve the brahmin's misery and the boy revived.

Rama once visited sage Agastya and observed a forest near the hermitage completely uninhabited even by birds and animals, not to speak of men; and he asked the sage for the reason. Agastya said that Ikshvaku, son of Manu and his ancestor, had a thoroughly useless son called Danda, who had no respect for, and did not serve, elders, and to him he gave the territory between Vindhya and Saivala mountains for his rule. One day it happened that this young king Danda went to the *ashrama* of Bhargava and saw there Bhargava's daughter of transcendent beauty. Her name was Araja. Danda made improper overtures to her. She refused to yield to his solicitations and asked him to proceed in a straightforward manner by asking her father to give her in marriage. Mad with passion, Danda knew no propriety and had his way. When the father returned, she stood before him trembling and weeping. The sage knew what had happened. He pronounced a most fearful curse against Danda and his kingdom. In seven days, Danda and his family were to be wiped out of existence and the kingdom was to be destroyed completely by a dust storm. He asked the residents of his own *ashrama* to go and live beyond the limits of Danda's realm. On the expiry of seven days' period, a dust storm overtook the kingdom which even by then had been completely evacuated. Since that time it was called Dandakaranya. The area in which the *ashrama* people took their residence came to be known as Janasthana.

[*To be continued*]

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4V.56.A

ON WASHERMEN

V. A. K. Ayer

IN a recent article in this Journal Sri A S. P. Ayyar had remarked that gossip on character of Sita had brought ut the degradation of washer- n. This reminds me of some er episodes on washermen.

During Krishnavatara Sri ishna and Balarama were pass- through the streets of Mathu- on their way to meet King msa. On the way they saw royal washerman going. The incely brothers begged him to are some good apparel to don as to look presentable before msa.

But the washerman was so ed with pride, being a favou- e with the King, that he start- abusing the Divine brothers unrestrained terms. This in- riated Lord Krishna who knock- his head which rolled in the st. The above account is des- ibed in the *Vishnu Purana*.

A corollary to this incident oc- rred during the life-time of Sri manujacharya, the great Vaish- vite saint. One day the washer- n of the holy men of Sriran- m brought clothes to Sri Ra- nuja particularly well-washed. e saint was so much taken up th the loving care bestowed by n on the clothes of *bhaktas* that led the washerman by his own hands to the sanctum of Lord Ranganatha and addressed Him thus: "So well fitting Thy August-Self, has this washerman prepared the clothes for Thee! Prithee! Deign to accept them and wear them!"

Thereupon Lord Ranganatha condescended to Sri Ramanuja, and said: "For the loving service of this washerman, I have condoned his offence of the Krishnavatara".

Although no specific mention of the washerman of Sri Ramavatara is made in the latter episode, one can legitimately premise that God's grace had freely operated on his class by the law of vicarious redemption and atonement.

Incidentally Poet Bharati in one of his stories commends all of us to hitch our wagon to the washerman; for, while his duty is to wash external apparel, ours is to wash our *antaratma*. He is our symbol. Washing the tongue of its prevaricating nature is the first step in that direction and then comes the second, namely, washing the *antaratma* of its fear-complex when the soul becomes free.

The Tamil equivalent for the word washerman is *vannan*. Etymologically, Poet Bharati explains, it means Nandikeswara, Lord Siva's chief-aide, who is an incarnation of wisdom.

All of which suggest that there is more in this world than meets the eye.

BURMAH-SHELL

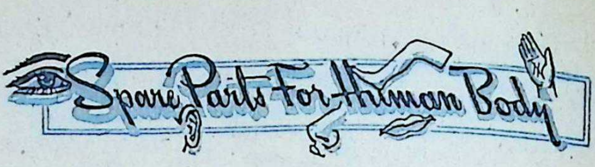
The Power to do work

means the power to do work,
a needs all the energy she can
e targets of the Second Five
lan are to be fulfilled. The
on of *commercial* energy — that
y, coal, electricity and oil —
whole energy system is still
y low in India. Nevertheless,
nning to have its impact on
al methods and ways of life,
remote rural areas.

The contribution made by oil in the commercial energy pattern in India has increased by 100% since 1948. Oil is the most flexible source of energy available . . . it is, in fact, 'packaged power' in an easily handled form. It is our job to maintain and extend a distribution organization which will ensure that *energy from oil* flows to all parts of the country cheaply, efficiently and in sufficient quantities.

SHELL

NDIA'S LIFE AND PART OF IT



Spare Parts For Human Body

Dermot Canning

THE transplanting of live tissue—bone, skin, arteries and even nerves—from one human being to another is one of the most wonderful of recent developments in medical science. It will result in the saving of the lives of countless people who would hitherto have faced certain death, or, at best. many years of incapacitation.

The best-known natural replacement part, is the cornea of the eye, the clear membrane that covers the iris of the eyeball. If you break the window of your house, you get new glass to replace the old. Likewise, if the "windows of the eyes" are damaged or defective, they can in many cases be replaced by transplanting good corneas taken from the eyes of other people. Thus people can now will their eyes, at death the corneas being stored in a deep-freeze unit until required for use.

Now, however, research has widened the scope of natural replacements for the human body. Bone storage "banks" for instance, have already proved indispensable for supplying bone to repair accident wounds, to lengthen arms and legs shortened by disease, to support weakened spines, etc.

Before operating, all that the surgeon has to do is to go to the deep-freeze compartment in the hospital and select a section of preserved bone for the job at hand. Supplies for such surgical stockpiles are obtained mainly from "clean" amputations and bone from the dead. The bone is then scraped clean of flesh. freeze-dried and stored. British surgeons report that stored bone transplants are successful in about ninety per cent. of cases and such operations have saved hundreds of war-wounded from lives of disability.

Bone from "banks" does not actually grow when transplanted in another body. It merely provides a scaffolding along which new bone grows. Thus as new bone lls develop, so the body gradual- absorbs the transplanted bone. ith more and more hospitals roughout the world establishing one banks," it will not be long fore every hospital has its own ep-freeze unit well-equipped th a supply of bones of every pe and size for the repair of al frames.

Another recent development is storage and transplanting of eries, which will make possible types of surgery never at- mpted before. Many people fer from weak arteries which, elling out into a large tumour, en results in paralysis. Another mmon artery ailment is con- ction of the aorta, the body's in artery, which restricts the od flow and invariably brings ut premature death of the tim.

Previously, all that could be e for such cases was to remove defective section of the artery d stitch the two remaining ends ether again—an operation ich rarely proved permanently ective. Recent transplants from "banks," however, have been hty-five per cent successful, d brought new hope to thou- ds suffering from artery disea-

The only source of arteries, of rse, is from the dead, and the or must be under forty-five rs of age and free of infectious ease. When removed the arte- are frozen and placed in a special nutrient solution which preserves them for up to six months. As in the case of bone transplants, transplanted arteries do not grow but provide a trellis along which the body gradually deposits a new artery. Most research into artery transplanting has been carried out at St. Mary's hospital, Paddington, although it must be remembered that it is still not a very common operation due to the difficulty of obtaining arteries.

Even more marvellous—when one considers their delicate nature—are nerve replacements. If only severed, nerves can be "glued" together with special cement; but if a section of nerve is torn away completely, it must be replaced if paralysis is to be prevented. Nerves removed from a dead person within a few hours of death can be quick-frozen and later dehydrated in high vacuum and stored in sealed containers until needed.

The Russians were among the first to remove such nerve fragments from battle casualties and use them to patch up the war-torn arms and legs of soldiers. A report tells of twenty-eight peripheral nerve graftings carried out by Russian surgeons, most of which were successful. Of these, one involved the connecting together of six nerves from a shoulder with seventeen nerve endings in an arm, a feat unparalleled in surgery.

Much research has also been carried out on the preservation of cartilage, which is merely another name for the tough gristle found in various parts of the body. Cartilage is used mainly in plastic surgery on noses and ears, and for other facial repair work. It was previously taken from the patient's own ribs or hip-bone and then transplanted. This, however, necessitated two operations, and often the first was more disabling than the second.

Many attempts were made to store cartilage in much the same way as other body tissues, but until recently its preservation was unsuccessful. Finally, however, it was discovered that if kept in a refrigerator in a special salt solution which is changed weekly, it can be kept for two years without spoiling. The famous London plastic surgeon, Sir A. Gillies, made a great step forward to the development of cartilage transplanting, when he discovered that cartilage taken from young cattle is quite as good as human cartilage. In four years, Gillies performed 144 successful operations using bovine cartilage—a record that speaks for itself.

Just coming out of the experimental stage is the skin "bank." Need for skin grafts becomes desperate if the victims of serious burns and accidents are not to be cursed with humiliating scars for the rest of their lives. In s cases the damage is often so e tensive that the unaffected p tions of a patient's body. rar yields sufficient skin for grafti

Experiments have indicat however, that skin may be sto in a nutrient solution in a tem rature just above freezing about ten weeks. The Medi Research Centre in Maryla U.S.A., has also discovered t such stored skin provides excellent dressing until patient's own skin cells are stim lated into growth and new s gradually replaces the graft skin. Experiments are also bei carried out with a possible vi to freeze-drying stored skin that its life may be lengthened.

Intensive research in b England and America is stead extending the scope of hum organ transplanting operatio Sometime ago, for instance, a ba was born in Chicago without chest wall. Immediately t chest cage of a still-born infa was transplanted, and the doom ed child was saved. Most prem ture deaths are due to a sing weak link in the body's comp cated machinery. Thanks to r cent and coming developments medical science, however, it ma be possible in the not-too-dista future to replace almost a defective organ in the hum body.

[Courtesy: *World Science Revi*

Our Fortnightly Profile—59

GOMULKA

BACK at the top of Communist leadership in Poland, Gomulka has till now been rown like the see-saw in the ttle of life. Presently he finds imself at the crest of a high-wave f popularity. The manner of his habilitation to power has, on e face of it, all the cunning of nsummate strategy and uncanny rtuity of circumstances. But s stability and the future of land, however, depend entirely his power to bottle back the nie he has conjured up. But s he that power?

Called the “Little Stalin” and Tito” of Poland, bald, taut, hol-w-cheeked and tight-lipped Vladyslaw Gomulka is 51 years d. His chequered career is a e example of the irony of his-ry. At the peak of his revolu-nary career in 1948 he defied alin and got the sack; it was e rise of Kremlin's collective dership that saved his neck om the noose and today we find m for all purposes, poised ainst Moscow's new junta. But s much we must concede to his edit in fairness: his “deviation” ainst the official Lenin-Marx e has been consistent, at any rate, since 1947, when he first started his heresy. Perhaps Gomulka has this in his advantage: hard years of prison life which have given him an iron nerve, and a rather too intimate knowledge of the ways of Kremlin. He has not completely severed his connection, like Tito, with Moscow, for strategic reasons perhaps.

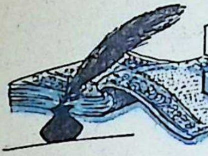
A proletarian by origin, Gomulka was born into a family of oil-workers and weavers in the year 1905, at Krimo, in Galiecia. Starting life quite early as a plumber, he found himself in the thick of political foray and at 14, had to sit behind bars. Indeed till 1939 when Hitler invaded Poland, he spent various long terms in prison in the right-wing Government of Wistos and also under Pilsudskey's regime for anti-government activities. Between these years, he had acquired quite a sizable load of experience of the hard way: he had been shot at at the leg which gave him a limp for life and his lung has grown none too good. On the mental plane he has had the pillorying experience of his party and his men being persecuted as Trotskyite and liquidated. All these had apparently given him an iron resolve which translated itself into action when the Germans released him from prison. He made straight for the underground and built the resistance movement which gave the invading Germans hell. To his comrades he became a Robinhood.

When the Russians drove the invaders out and set up the puppet Government in Poland, Gomulka had little difficulty in getting a direct hand in its governance. But soon in 1947, a year before Moscow cut out Tito, he came out with the heresy that Poland could work out her own brand of communism. The Stalinist regime gave him a long rope but ultimately expelled him from the Politburo and put him under arrest.

And this was Gomulka's thesis: "In the Soviet Union, power is exercised by the Soviet, of dep ties who combine legislative a executive functions. In Pola there is a division of powers, a State authority is based on Parli mentary democracy, the dictato ship of the working class, and greater measure, the dictatorsh of a single party is neither esse tial nor would it serve any pu pose. Poland can proceed a is proceeding along her o road."

The Gomulkas live in a tin two-roomed flat, austerely furnished, on the third floor of a house in the Saska Kempa district on the right bank of Vistul They are now being allotted better accommodation in the hear of Warsaw. Their son, an architect and his wife live next-doo In Saska Kempa, "Comrade Wieslaw" is a legendary figure. Despite his very hard years and physical handicaps, Gomulka is remarkably fit, and he finds home-life after these years tonic i effect.

Mrs. Gomulka is a Polish Jewes whom he married between priso sentences in 1935. She too wa arrested for her husband's political ways and had been sentence to solitary confinement. She wa released along with her husban in December 1954. After years o prison-separation she finds life enjoyable for the first time.



SANSKRIT LESSONS

III

ON-VERBS

शीघ्रम्	(*Seeghram*) = Quick
शनैः	(*Sanaih*) = Slowly
शीतम्	(*Seetham*) = Cold
उष्णम्	(*Ushnam*) = Hot
उपरि	(*Upari*) = On
अधस्तात्	(*Adhastat*) = Down
मधुरम्	(*Madhuram*) = Sweet
न (Na), नहि	(*Nahi*) = No
पाठशाला	(*Patasala*) = School

ERBS

आगच्छ	(*Agachcha*) = Come
गच्छ	(*Gachcha*) = Go
पिब	(*Piba*) = Drink
कुरु	(*Kuru*) = Do
वद	(*Vada*) = Tell

NTENCES

अत्र आगच्छ	(*Atra agachcha*) = Come here.
गृहं आगच्छ	(*Griham agachcha*) = Come home.
उपरि आगच्छ	(*Upari agachcha*) = Come above.
तत्र गच्छ	(*Tatra gachcha*) = Go there.
तत्र न गच्छ	(*Tatra na gachcha*) = Don't go there.
शीघ्रं गच्छ	(*Seeghram gachcha*) = Go quickly.

उष्णं जलं पिब (*Ushnam jalam piba*) = Drink hot water.

शीतं जलं न पिब (*Seetham jalam na piba*) = Don't drink cold water.

बालक, दुग्धं पिब (*Balaka, dughdham piba*) = Child, drink milk.

त्वं कार्यं कुरु (*Tvam karyam kuru*) = Yo do work.

कार्यं शीघ्रं कुरु (*Karyam seeghram kuru*) = Work quickly.

भाषणं शीघ्रं न कुरु (*Bhashanam seeghram na kuru*) = Don't talk quickly.

असत्यं न वद (*Asatyam na vada*) = Don't speak untruth.

सदा सत्यं वद (*Sada satyam vada*) = Always speak the truth.

मधुरं वद (*Madhuram vada*) = Speak sweetly.

EXERCISE (2)

(a) *Translate into Sanskrit*:

(1) Read your lesson quickly.
(2) My school is upstairs.
(3) Water is below.
(4) Don't drink cold milk.

(b) *Translate into English* :

(१) इदं मम कपोलम्।
(२) पशुः शनैः गच्छति।
(३) गीतः मधुरं न अस्ति।
(४) अधस्तात् किं गच्छसि?

ANSWERS TO EXERCISE (1)

(१) एषः तव पुस्तकः। (*Eshaha tava pustakah*)
(२) इदं मम नयनम्। (*Idam mama nayanam*)
(३) कुत्र तव पिता? (*Kutra tava pita ?*)
(४) रामः मुखं प्रक्षालयति। (*Ramah mukham prakshalayati*)

QUESTION BOX

ANSWERS by K. M. Munshi

Kulapati Sri K. M. Munshi has kindly agreed to answer in these columns questions from readers of Bhavan's Journal on topics falling within the scope of the Journal.

125

Sri B. Rajiah, Warangal.

Is there no remedy for the people who suffer?

1. There are two kinds of sufferings: one is imposed by external conditions. The remedy for it is the activity of a Social Welfare State, increasingly equipped with power to produce wealth quickly and distribute it equitably.

2. Suffering, however, does not arise from external individual conditions. It mainly arises from the propaganda of discontent and a faint-heartedness, a weakness of character; principally because of lack of faith in God. No amount of external comforts can save man from this suffering. The only cure for him is to increase the development of the Spirit in man and evolve God-mindedness among as larger a number as possible.

126

Sri B. Bhima Rao, Bellary-2.

Q: *Knowing full well that gambling is a vice, why did Yudhisthira, the just, indulge in gambling and stake everything that he had, even his brothers and Draupadi?*

A: The royal tradition of the age of Yudhishthira was that the princes should know gambling as an accomplishment and that if a challenge is given to gamble, it must be accepted. Yudhishthira gambled more from a sense of honour than on account of the attraction of gambling.

127

Sri C. P. Kuntasingri Govda, Krishnarajanagar.

Q: *It is my opinion that literature can be fruitful only when it is a satire on life and not an imitation of it. Am I correct?*

A: True literature is neither a

satire on life nor an imitation of it. It is the expression of the creative spirit through effective and beautiful words so as to evoke the sense of beauty in the reader.

128

Sri K. H. Sivaji Rao, Hyderabad.

Q: *When the Head of the State, the President of India, is subject to the process of impeachment for violation of the Constitution, why is no such provision made for a Governor's impeachment?*

A: There is no need for the impeachment of the Governor; as being at the pleasure of the President, he can immediately be removed, if he loses the confidence of the President.

129

Sri B. Lakshminarayan, Hyderabad.

Q: *According to Swami Dayanand Saraswati, the image worship is wrong, which is now existing in Hinduism. According to him God cannot take birth in any form, and the so called AVATARS as God himself is wrong.*

A: An ordinary mortal, to acquire faith in God, needs a symbol—like a *Shivalinga* or a Buddhist *stoopa*. The symbol differs according to the needs of each worshipper and the tenets of each religion.

Unless a man has reached a very high stage of evolution, he cannot do without a sy bol. I do not think that vast majority of men, ho ever intellectual or advanc can do without shrin images or idols or some su symbols.

According to Swami Day nand Saraswati's interpret tion of the Vedas, the ho was the proper form of wo ship. It was to him a bett symbol than an image.

130

Sri K. M. Tripathi, Jhansi.

Q: *How far is it possible to b lieve in the Indian mytholo gies, for we find a lot of co tradictions and vague ima ginations in them?*

A: Mythologies are not facts which can be proved in a scientific laboratory or by a syllogism. Being symbols o the innate cravings of ma they exercise great influenc on man and are therefor necessary for his development.

131

Sri T.A.S. Rao, Matunga, Bombay 19.

Q: *Can we punish a 'so calle religious minded man, indulging in immoral act, unlawf profession, etc. or should w REFORM him?*

A: In the imperfect world i which we live, both reform and punishment will have t be adopted side by side.

The new-comer kept on insist-ng, "Come on, Babaji, you must ome and eat the food!"

"I am afraid you are making a istake, my friend," said the Swami. "Perhaps you are taking e for somebody else. I do not emember having ever met you."

But the other cried out, "No, o, you are the very Babaji I have een!"

"What do you mean?" asked the Swami, his curiosity fully aroused hile his jocose friend stood gap-g at the scene.

"Where have you seen me?"

The man replied, "Why, I am sweetmeat vendor and was hav-ng my usual nap after my noon eal. And I dreamt that Shri Ramji was pointing you out to e and telling me that He was ained to see you without food rom the day previous and that I should get up instantly, pre-are some *puries* and curry and ring them to you at the railway tation with some sweetmeats, ice cold water, and a *durry* for ou to sit upon. I woke up, but hinking it was only a dream I urned on my side and slept gain. But Shri Ramji, in His in-inite graciousness came to me gain and actually pushed me to ake me get up and do as He had aid. I quickly prepared some *pu-ies* and curry, and taking some weets which I had prepared this orning, some cold water and *durry* from my shop, I ran here direct and recognised you at once from a distance! Now do come and have your meal while it is fresh. You must be very hungry."

One can imagine the Swami's feelings at this time. With all his heart the Swami thanked his simple host, while tears of love flowed from his eyes, but the kind man protested saying, "No, no, Babaji! Do not thank me! It is all the will of Shri Ramji!"

The jeering merchant was quite taken aback at this incident, and begging the Swami's pardon for the ill words he had used towards him, he took the dust of his feet.

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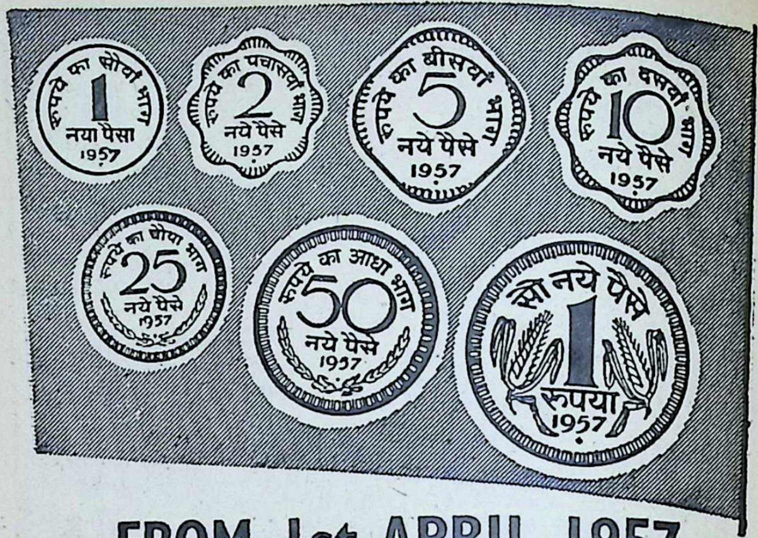

रुपये का सौवाँ भाग
1
नया पैसा
1957
रुपये का पचासवाँ भाग
2
नये पैसे
1957
रुपये का बीसवाँ भाग
5
नये पैसे
1957
रुपये का दसवाँ भाग
10
नये पैसे
1957
रुपये का चौथा भाग
25
नये पैसे
1957
रुपये का आधा भाग
50
नये पैसे
1957
सौ नये पैसे
1
रुपया
1957

FROM 1st APRIL 1957

Both the existing and the new coins will be good for buying or selling. No one can refuse to accept the payment in either of the coins.

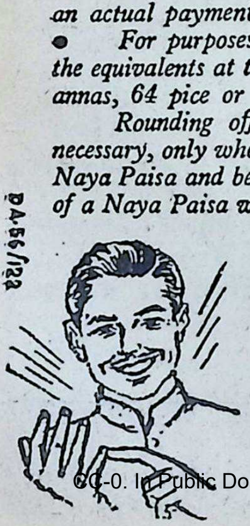
You should not pay or demand more than the equivalents given in the conversion table.

You can make payments either in existing coins or in new coins or by a combination of both, according to the coins available with you.

- *Use the conversion table only when you have to make an actual payment.*
- *For purposes of exact calculations you should work out the equivalents at the rate of 100 Naye Paise to one rupee or 16 annas, 64 pice or 192 pies.*

Rounding off as made in the conversion table, will be necessary, only when you have to make an actual payment; 1/2 Naya Paisa and below will be ignored and more than one half of a Naya Paisa will be treated as one Naya Paisa.

DA-56/122



For Easy Remembrance

1 *Rupee*	...	...	100 *Naye Paise*
8 *Annas*	...	...	50 *Naye Paise*
4 *Annas*	...	...	25 *Naye Paise*
3 *Annas*	...	...	19 *Naye Paise*
2 *Annas*	...	...	12 *Naye Paise*
1 *Anna*	...	...	6 *Naye Paise*
½ *Anna*	...	...	3 *Naye Paise*

Conversion Table

(EQUIVALENTS FOR VALUE TENDERED IN ANY SINGLE PAYMENT)

Annas	Pies	Naye Paise	Annas	Pies	Naye Paise	Annas	Pies	Naye Paise	Annas	Pies	Naye Paise
0	3	2	4	3	27	8	3	52	12	3	77
0	6	3	4	6	28	8	6	53	12	6	78
0	9	5	4	9	30	8	9	55	12	9	80
1	0	6	5	0	31	9	0	56	13	0	81
1	3	8	5	3	33	9	3	58	13	3	83
1	6	9	5	6	34	9	6	59	13	6	84
1	9	11	5	9	36	9	9	61	13	9	86
2	0	12	6	0	37	10	0	62	14	0	87
2	3	14	6	3	39	10	3	64	14	3	89
2	6	16	6	6	41	10	6	66	14	6	91
2	9	17	6	9	42	10	9	67	14	9	92
3	0	19	7	0	44	11	0	69	15	0	94
3	3	20	7	3	45	11	3	70	15	3	95
3	6	22	7	6	47	11	6	72	15	6	97
3	9	23	7	9	48	11	9	73	15	9	98
4	0	25	8	0	50	12	0	75	16	0	100

KEEP IT YOU WILL NEED IT

UNITY OF INDIAN CULTURE—*Concld.*

and has become part and parcel of its own inheritance. It has not remained as a mere adjunct or addition, but has become an unrecognisable part and parcel, a true accretion. This power of absorption and assimilation is as live and active today as it was ever before.

Lastly, it has shown an amazing capacity of survival and continuity. It has faced and often succumbed to many foreign invasions and submitted to foreign rule, but its social and cultural life has remained intact and, instead of being damaged or destroyed by those violent impacts, has been enriched and endowed with strength to develop and grow.

The fundamentals and basic concepts and ideals of this varied and death-defying culture are enshrined in the literature which has come down for many centuries.

There is a continuity which is truly amazing, and that continuity is to be found not only in the vast literature in Sanskrit, Prakrit and Pali but also in the modern regional languages of India. The source and inspiration of Kalidasa and Bhavabhuti can be traced to the *Ramayana* and the *Mahabharata*, and all that preceded them; no less do the songs and music, the story and backgrou the inspiration and even the d criptive imagery of a Rabind nath, Maithili Sharan Gupta, D kar or Mahadevi, to mention o a few known to me personally, rive from the same inexhausti source.

That fundamental unity is b ed on the positive, though ne tively expressed, principle Ahimsa which manifests itself the positive form of tolerance abling solution, assimilation a absorption of foreign sentime and ideals in its own context.

If one dare peep into the futu one can say that the horoscope this exquisite and composite c ture is not yet exhausted, and may, in the future as in the p furnish in its own humble w the technique and practical e perience of binding in unbrea able but soft and silken cords active love and tolerance nati and countries differing and sep rate from one another not only mountains and seas but also passion and prejudice. It can ve well do that because its ide and concepts are universal their application and not limit either territorially or by time by any other limiting factor.

[Condensed from his Foreword *The Indian Heritage*.]

ie next moment his legs were ree.

Though his hands and feet were ree, he was tied by the waist to ie body of the old, toothless man, ut he nibbled at the rope till it o gave way.

Free at last, Rama slowly and oiselessly crawled away from e sleepy crowd. The moon d set, but the dying embers rew a glow of very faint light the men and women who were eping nearest the fire.

When Rama had crawled out of e circle of light, he looked care- lly around him. His eyes pene- ated the darkness and he could w see the path which led up, the small platform on which e shrine was situated. Nimble a mountain goat he climbed up e path and gained the square which stood a big stone image Ugrakala, surrounded by the nnants of foul-smelling, rotting sh and bones of the victims o had been offered in the shrine ys ago.

Helped by his keen sight and ell, he proceeded to examine e platform on all fours. Dis- rbed by his presence, some ltures rose with a swishing of ngs and began to circle over n. He moved all round, stum- ng in the darkness over skele- ns, bones and other remains ile the stone image of Ugra- la stood dominating the ghou- h scene.

All the powers of Rama were concentrated for the moment on finding his way. A cold wind was blowing, but he did not even feel it. Stil on all fours, he crawled on. On the other side of the platform he found that the spur of the mountain ran down steeply into a valley from which a sound of the rushing waters could be heard. He could not go back to the forest, where the pilgrims lay asleep.

Rama moved round the platform two or three times still on all fours. There was no other way down from the mountain except a precipitous slope which ran down to the river below. He lay on the ground, caught hold of the branch of a tree to steady himself and looked over the edge. He could see how rapidly the river flowed. There was a big tree growing from a crevice in the mountain-side, and its branches hung over the chasm.

Darkness began to give way to the light of early dawn and he could hear the sound of panic-stricken voices shouting at the place where the pilgrims had been sleeping.

With the agility of a cat Rama caught hold of a branch of the tree, slipped over the edge of the precipice and for a moment, dangled in the air. He saw that even the lower branch of the tree could bear his weight; he therefore let go of the first branch and jumped on to the next.

[To be continued]

Simhasana Dwatrimsika—33

DANSEUSE APARANJI

King Bhoja of Ujjain discovered a divine throne in a field which he got installed in his palace. After offering it puja, he tried to ascend its steps. He was halted each day by a statuette holding a step for his effrontery. So far seven statuettes had told him of the great exploits of Vikramaditya, the Great

ON the morning of the eighth day, King Bhoja and his minister Bhatti awoke with the sun and went through the morning ablutions. After *puja*, they performed the thirty-two daily *dharmas* enjoined on kings. Finishing breakfast they entered the durbar where all nobles and citizens had assembled.

Walking straight towards the celestial throne once occupied by King Vikramaditya, King Bhoja had a full-length *puja* performed to it by priests. He himself prostrated before it at the conclusion of the *puja* and ascended the steps with trepidation.

Nothing happened till he reached the eighth step when he heard a sudden clap of hands followed by the exclamation: "Hey, Bhojaraj! After all, the expostulations of my seven sisters appear to have fallen on deaf ears; for, you do not seem to have become any the wiser for them. Let me ask: in what way do you think you are qualified to sit on this throne belonging to Vikramaditya the Great? Can you boast at least of a thousandth part of his valour?" This challenge came from the statuette supporting the eighth step, which had suddenly become animated.

Although King Bhoja had become accustomed to this sort of pulling up each day, the manner of the present challenge was something uncanny and he became nervous. So he cupped his hands before the statuette and begged: "Oh statuette, could you further enlighten me with the great exploits of King Vikramaditya? I shall be greatly indebted to you."

"Hear, then, of the episode of Aparanji!" said the statuette and narrated the following story:

During one of his half-yearly lf-imposed exiles, King Vikrama ok Bhatti also with him after en- sting the task of running the vernment of his state to Vibho- . Bhatti's son and his other nisters.

As usual the King and his minis- went to the temple of Bhadra- li before leaving and offered ayers to Her. Kali appeared in nt of them and blessed them r a safe journey.

Carried by the ghoul, Vikrama d Bhatti crossed many a river d forest and, on the way, punish- men or beasts when they were lawful. Thus they reached the ndhya hills. At a certain place that range, flowed the river Jal- i and on its bank was situated e city of Rajapuri. That city was ed by a king by name Raja- gh. He was famed for his just- s of rule.

In that city lived a courtesan name Aparanji. She was beau- ul and wealthy. She had a lover o went by the name of Appaji d to whom she was greatly at- hed. It was said that they d grown together in love from ir cradle.

One day Appaji, like all mortals, l dead. But Aparanji was so atuated with love for him that e would not admit of his death. e decided therefore to move even e heavens for Appaji's revival. Accordingly she took the corpse the temple of Kali-Mata at the outskirts of the city. After distributing food, clothes, money etc. to the poor, she prayed and prayed before the deity that the Mother-Goddess could not help appearing before her.

When She did so, Aparanji took hold of Kali-Mata's feet and washed them with the stream of her tears, entreating Her to give back her lover. Mother-Goddess felt pity on her and observed: "Aparanji, within a week from now King Vikramaditya with his minister Bhatti will come to this city in the guise of a jewel-merchant. If you win his unqualified love, he can revive your lover. I may tell you this: whatever he asks you, including your self-immolation in the fire, you must carry out willingly. He will save you and you can in turn save your lover by the same power." After saying this, Mother-Goddess disappeared.

Aparanji returned home with the corpse which she embalmed and carefully preserved in a box, eagerly awaiting the arrival of Vikramaditya.

In the meantime, Vikrama and Bhatti disguised themselves as jewellery merchants. The former called himself Kanti Senior and the latter Kanti Junior. They spread their wares which consisted of huge quantities of all kinds of gems in the market-place and started plying a brisk trade. The jewellers and connoisseurs of the city were amazed at the quality and variety of gems displayed by the Kanti brothers and liberally replenished their treasures with them. With sunset the brothers repaired to an old inn which they had made their temporary abode. A week was spent in this manner.

One evening, returning to the inn, Kanti Senior felt a longing to visit the street occupied by courtesans. So, leaving word with the Junior, he walked down to the bazaar where he treated himself liberally to fragrant unguents like musk and bought and put on gorgeous apparel suitable for the occasion. As he went about the particular street scanning the balconies, a particularly fascinating courtesan caught his attention and he found himself ascending it soon. On its spacious verandah were laid luxurious couches on one of which he reclined comfortably and waited for its owner to turn up.

That house happened to be one occupied by Aparanji who by chance came out. On seeing a visitor poised on the cushion with expectancy she plied a scrutinizing glance which revealed the high nobility of the visitor not usually met with. She advanced towards him elegantly and from her knowledge of physiognomy, it was small guess for her to divine that the visitor could be no other than Vikramaditya of whom Mother-Goddess had spoken. His apparel fitted well with the description of a well-to-do jewel merchant.

She put on her best smile and stood before him solicitously but meekly. Kanti Senior was insta taneously taken up with her fo and demeanour and allowed him self to be conducted inside a seated on her bed. She trea him to excellent food and dri and behaved as though she w being honoured by Kanti's co pany, unlike the ordinary cour san who generally started wi business. King Vikrama wonde at his luck. He felt there w divine flavour in the *tambul* s gave him!

Kanti Senior spent the nig with her like the God of Love wi Rati. Aparanji captivated his hea by displaying her consummate ski in the art of love as described b ancient writers on the subject a also entertained him with dan and music. Before the small hou of the morning Vikrama was li the fly in a bottle of honey.

King Vikrama, in his noctur adventures, never used to stay b yond sunrise; he was invariab back before daybreak. But in th particular instance, he had ove stayed and even then, could retu to his inn with the greatest reluc ance. This struck Kanti Junior a particularly odd and set him thin ing and work on it.

Said the Junior to the Seni when the latter returned: "You Majesty, does it look proper to re turn late thus with all the mar of a nocturnal revelry?"

"You are right, Bhatti" repli Senior, "but this lady is complet different. I have never in my e rience come across a woman, so fless, so devoted and so very eable. With great difficulty I e my mind away from her for day!"

Your Majesty!" said Bhatti, n a courtesan, by her very na- e, ever be faithful or love one hout expectation?"

No; but not Aparanji!"

I beg to differ; more, I venture suggest that this lady hasn't got iota of love for you!"

Can you prove?" challenged ior.

Yes; to-night when you go to house, as I am sure will, please as I ask. At the time of return- , ask her to cut off her braided r and give it to you, if you can."

I promise" replied Vikrama, , after bath and food, both went ut their profession of vending el. Kanti Senior had little mind his sales; but for the Junior's rp eyes, many clever buyers uld have knocked a huge bar- n.

he day's work over, Kanti Se- r's legs dragged him to the rtments of Aparanji. He dress- himself more gorgeously and nd himself climbing the steps Aparanji's place. Aparanji too eared to have waited for him, she suddenly appeared, slid hands into his and danced way into her bed-chamber ich was decorated like the tial chamber of an *apsaras*, from where celestial incense was floating bewitchingly into the nostrils of even passers by!

When night was drawing to a close, Kanti Senior was so overwhelmed by her attentions that he felt it a sacrilege to suspect her of infidelity, more so to ask her to part with her braid. But inasmuch as he had accepted the challenge thrown by Bhatti, he was put in an awkward position. As he felt uneasy, Aparanji put him at ease. "Beloved! You seem to feel embarrassed over something. I beg to be pardoned, if I have offended you in any way" said she.

"Oh, no!" protested Kanti profusely and said "-er-er, I want that braid of hair, of yours, for some important purpose and I don't know if I am within my limits in asking it of you....absurd though it is..."

Aparanji did not wait for any explanation, but proceeded straight to bring a pair of scissors with which she cut her wealth of hair which she had so beautifully done "Ajanta"-wise and handed it to Kanti with a smiling face.

Kanti was stupefied at her readiness, for he anticipated at least a few moments of reflection on her part, especially since women of old held their braid of hair as a symbol of beauty. On one side his compassion for the devoted Aparanji welled up in him and on the other, he bit his lips at the absent Bhatti for his calculated outrage on the lady of his love.

Without looking back at Aparanji for shame, Kanti walked out in a huff to demonstrate that for once Bhatti was wrong.

Back at the inn, he roused Bhatti and threw the lump of hair which had so charmingly adorned her and was so willingly given away by Aparanji, and flung the question: "Now, what do you say?"

"I am not surprised; I am all the more convinced that Aparanji is anything but devoted to you" replied Kanti Junior with a sneer.

"How do you say that?"

"Your Majesty will know that soon. If I may take the liberty, I would request you to do this when you visit her to-night. Kindly ask her to cut off the tip of her nose and give it to you."

"I am sure she will! If I bring it, will you concede that she is devoted to me?" asked the King.

"I shall tell that at that time. Please bring it," replied Bhatti.

Kanti Senior waited for the sun to set to proceed to Aparanji's house. When he went, he found Aparanji more than even eager to receive him. There was not a flicker of anger on her face on what he did the previous night. She conducted him to her bedchamber where she treated him to light refreshment. They spent the night in a manner whi made Kanti feel proud of her.

As he was preparing to depar Bhatti's challenge came to h mind and he fumbled for wor whereupon Aparanji put him a ease by offering, "Sire, please d not hesitate to tell me anythi if you feel like it."

Afraid of looking at her, h told her, "I am sorry to have ask you to do a difficult job f me."

"Please ask," encouraged Ap ranji.

"I want the tip of your n for some important purpos Kanti blurted out.

"Here, you can have it," r plied Aparanji who took out knife from the cup-board and c off her nose neatly and gave it him.

Kanti was astounded at her a and he felt guilty. His an against his minister mounted he started realizing that his r quest was diabolical. He r home to tell Bhatti to stop t nonsense.

Seeing Bhatti at the inn, Kan Senior threw the nose-tip bef him and interjected: "What do y say now?"

Junior shook his head and s gravely, "I still maintain that th woman has not an iota of lo for you."

Vikrama thumped his foot rage.

[*To be contin*

OUR BOOK SHELF

HE NEW DIMENSIONS OF PEACE. By Chester Bowles. Published by Harper & Brothers, New York. pp.406. Price $4.50.

The author, who had been U.S. bassador to India, is known for spirited writings on interna- nal topics. A friend of India, analysis of post-Independence dia is warm. The central theme the book is a progressive ap- aisal of how the forces of de- cracy are poised against those Communism. Of course, it uld be too much to expect him be completely objective in the nner of an academician and book is addressed mainly to average American. For in- nce, commenting on Indo- inese relationship, the author serves that India courts China the hope that she can win her a more moderate approach and is he characterises as Nehru's reatest gamble!" In seven sec- ns, the author reviews develop- nts in Russia, China, India, ia (Bandung) and pitches this ne against the American back- und and tries to assess the re- tant picture with the eyes of trained diplomat. But events de-Stalinization, Suez and Hungary have been too quick for him to catch up with and in the present context, the book is apt to make stale reading, but nevertheless informative.

THE HINDU STANDPOINT. By Prof. D. S. Sarma. Published by the Madras Law Journal Office, Mylapore, Madras-4. pp. 200. Price Rs. 2-8-0.

In this book has been collected some writings of Prof. Sarma on various topics on Hindu religion, philosophy and culture. Some of them had been published in journals like *Vedanta Kesari* and the *Aryan Path*. Quite a few appear here for the first time. In all these, the guiding principle has been the basic conceptions peculiar to Hinduism and hence the title. The significance of Gayatri and the allegory in *Purusha-Sukta* are illuminating. The chapter on Communism and Hinduism is revealing. Lives of saints like the late Sri Ramana Maharshi of Tiruvannamalai and Mahatma Gandhi make exhilarating reading. Despite the miscellaneous character of its components, the book has a certain cohesion which argues in favour of the book in its present form.

HINDUISM AND MODERN SCIENCE. By M. A. Kamath, M.B. & C.M. Published by the author, Kodiyalbail, Mangalore-3. pp. 212. Price Rs. 5-0-0.

This is the second edition of the book first published in 1947, but carefully revised and improved. It is a comprehensive work on the Hindu way of life from a scientific point of view and has much to commend itself. Hindu practices from the cradle to the grave, so to say, are examined in their original form and explained in the light of modern science. Dietary, marriage, the *ashramas*, the fourfold objectives, the *margas*, sun-worship, *japa*, thought-force—these at random are some of the subjects authentically discussed. The author has the backing of authentic texts like *Manu* and *Bhagavad Gita* in his arguments. Dr. C. Kunhan Raja has written a foreword.

SOCIETY IN INDIA. Edited A. Aiyappan and L. K. B Ratnam. Published by the S cial Sciences Association, M seum House, Madras-8. pp. 2 Price Rs, 15/-; U. K. 3 U.S.A. $5.

This is a very interesting a informative compilation cons ing of the papers read or discus at the All-India Conference Anthropologists and Sociolog held in November 1955. It i pointer to the vast amount work that has to be done in t country in the sphere of soc sciences. The chapters on Cul ral Process, Suicide, Divor Changing Position of Wome Social Changes in the Villag Rural Analysis, the Primitive a the Peasant, etc. are all illumin ing. The conclusion (page 47) to how monism happened to r in India in pluralism and h Indian society has withstood t pressure for uniformity in be and action is very revealing.

BOOKS RECEIVED

BRITAIN: AN OFFICIAL HANDBOOK. 1956 Edition. Illustrated. 488 pages. Prepared by the Central Office of Information, London. Price: 7s. 6d.

AGE OF BUDDHA, MILINDA AND AMTIYOKA AND YOGAPURANA. By Pandit Kota Venkatachelam, Gandhinagar, Vij yawada-2. 270 pages. Pri Rs. 5/-

JOURNEY THROUGH THE NOR THERN PARTS OF KANAR By Dr. Francis Buchanan. P lished by Nagarika Printers a

Publishers Ltd., Karwar. 142 ages. Price: Rs. 4/-

NDI THROUGH ENGLISH EDIUM. By D. N. Capoor Deshdhan. Published by Messrs. Kapoor Bros., S. S. Road, Bika- er. 164 pages. Price: Rs. 1/4 et.

SHI DAYANAND (East and Vest Series No. 25). By T. L. Vaswani. Published by "East nd West Series," 10 Connaught Road, Poona-1. 38 pages. Price: As. 6/- or 9d.

E LIGHT OF ASIA. By Sir dwin Arnold. Issued by the Buddha Jayanti Celebrations, Bombay Committee and published on their behalf by International Book House Private td., Bombay. 168 pages. Price: Rs. 1/12.

AN YOU! By Swami Pratyagatmananda Saraswati. Published by Messrs. P. Ghosh & Co., 20, College Street Market, Calcutta-12. pp. 48. Price Rs. -8-0.

E ROCK-CUT CAVE TEMPLES OF AJANTA AND LLORA. By C. Rajagopal. 14 ages.

AMI VIVEKANANDA. By C. Rajagopal. 20 pages.

he above two books are pubhed by Messrs. C. R. Gopal Brothers, Nellore. Prices not mentioned.

PURUSHA SUKTHAM, with Translation by N. R. Dikshitar. 16 pages. Price: As. 4/-

ADITYA HRIDAYAM, with Translation by N. R. Dikshitar. 28 pages. Price: As 6/-

DHARMA JYOTHI (Tamil Monthly). 20 pages. As. 3/- per copy. Annual Subscription Rs. 2/- Inland, Rs. 2/8 foreign.

The above three are published by the Theosophical Tamil Publication Society, Tiruvarur.

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Bhavan's News

Sir H. V. Divatia

BHAVAN'S COLLEGE

Sir H. V. Divatia, Vice-Chancellor of Gujarat University, delivered the Inaugural Address of the second term at the Bhavan's College on the 15th of last month. Dr. R. D. Adatia welcomed the speaker.

In his address, Sir Harsiddhbhai advised the students to pay greater attention to the study of humanities and to develop the habit of original thinking. He felt that the present system of education did not help young men and women much to develop character and personality. Rather it had tended to make them materialistic and agnostic. The result was, not being able to face the grim reali of life, people felt frustrated.

Education should be forma and not informative, said Sir H siddhbhai. Examinations, he were not the real test of the a ties of students. He called the students of the Bhavan's C lege to pursue education again cultural background by ta greater part in Bhavan's cult activities.

He added, that, the aim of versity education should be merely to create good citizens good men and women too. wondered why subjects like p chology which would give the c rect perspective of life, were made compulsory subjects. worries and disappointments the present-day were due t wrong sense of the value of It became therefore the dut students to get a right valu life by reading books like the B *gavad Gita* which contained only philosophy but also psyc logy and the lofty principles life and try to translate th principles into practice. T might not realize the importa of right values of life, culture knowledge, just then, but wo realize their value when th went out of colleges and Uni sities.

Edited by S. Ramakrishnan and printed and published by him for the Bhar Vidya Bhavan at the Associated Advertisers & Printers Ltd., 505 Arthur R Bombay 7. Mg. Editor : J. H. Dave.

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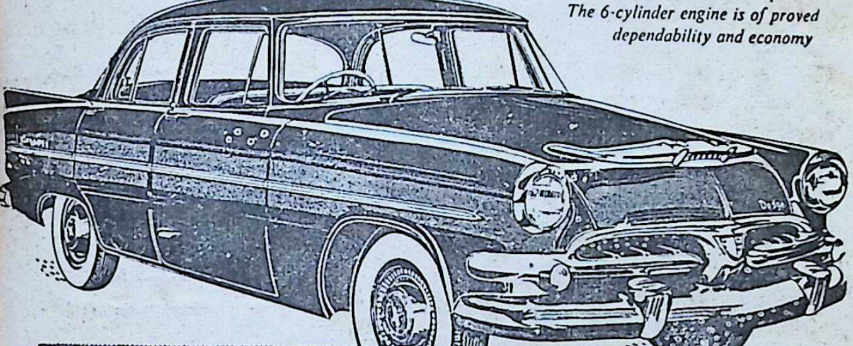

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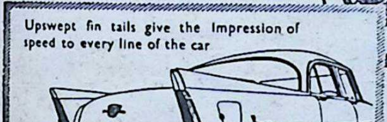

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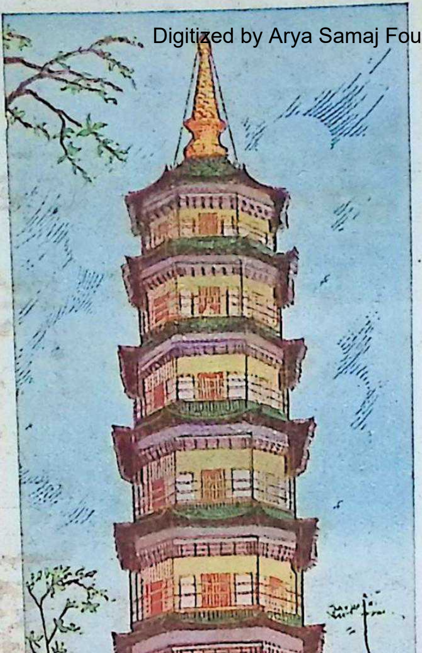

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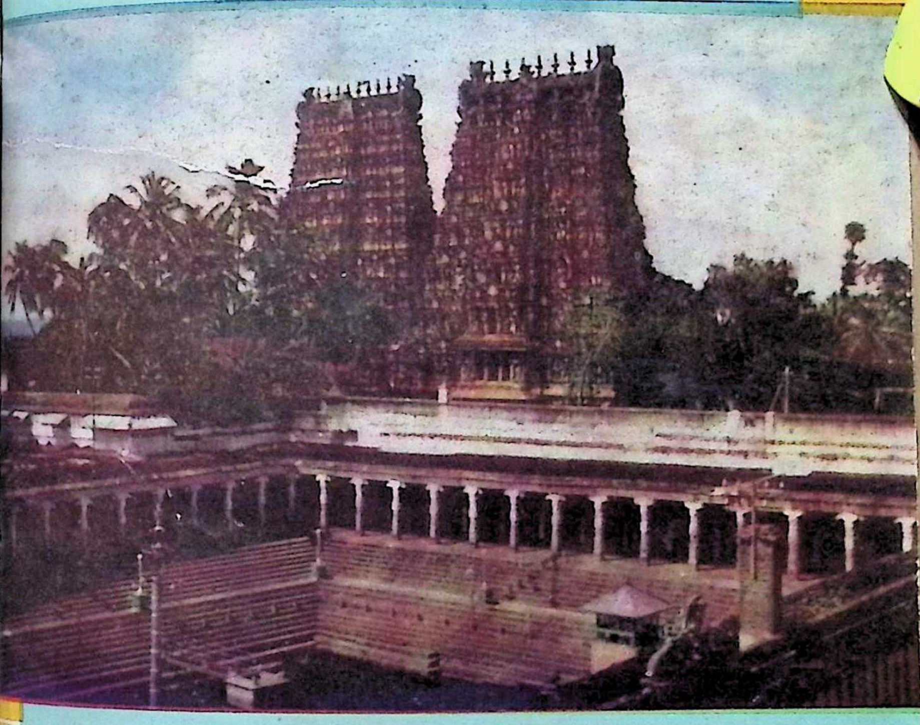

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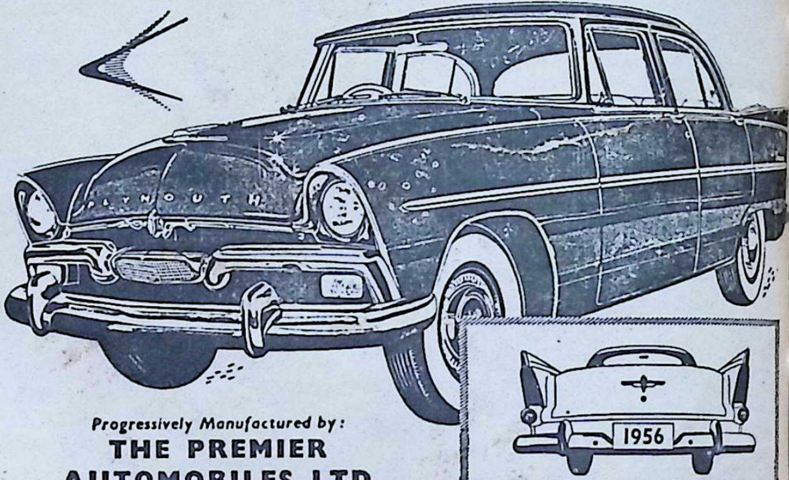

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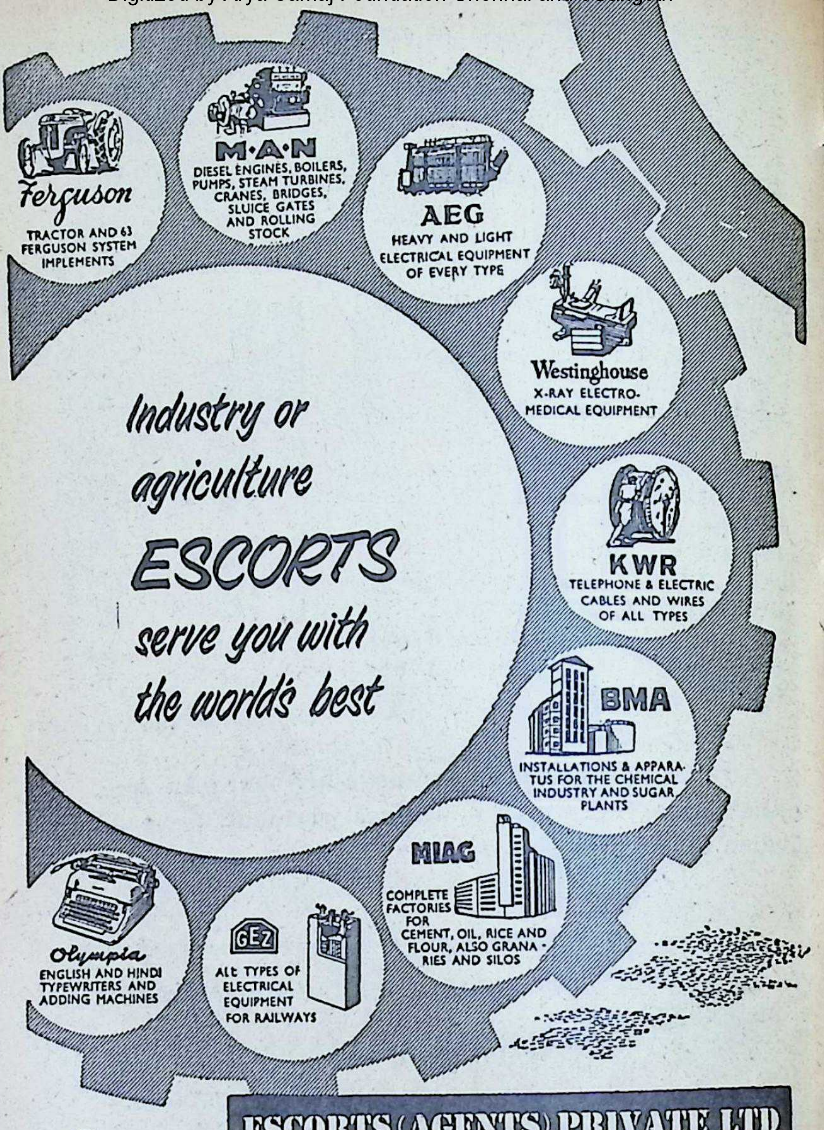

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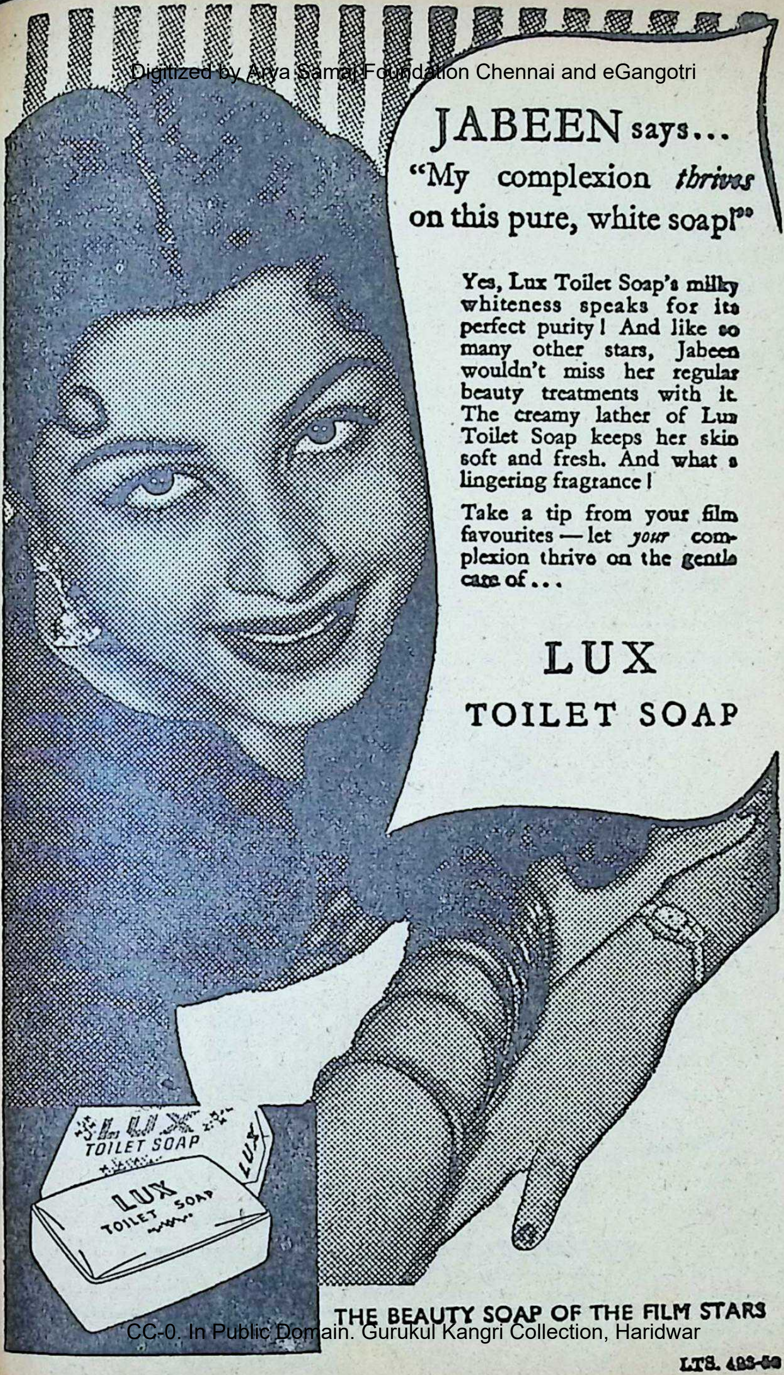
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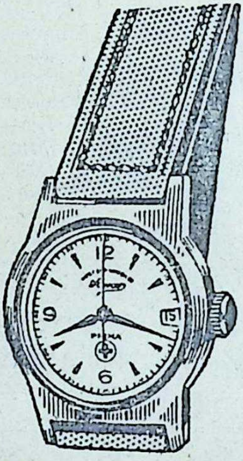

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BHAVAN'S JOURNAL

DECEMBER 16, 1956

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Temple of Madura and the Golden Lotus Pond
—Photo: Sri A. L. Iyer

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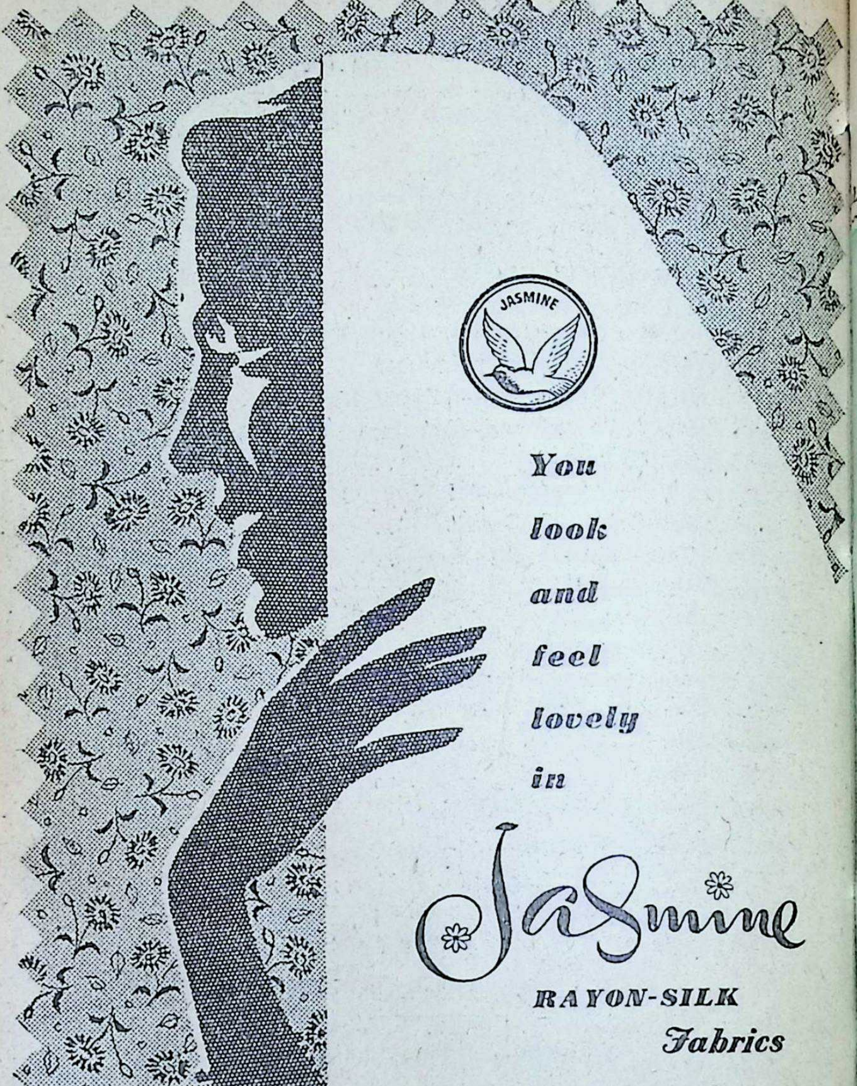
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आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let noble thoughts come to us from every side

—*Rigveda*, I–89–i

III, No. 10] [DECEMBER 16, 1956

FREE US ALL

देवा जीवनकाम्या यद्वाचानृतमूदिम ।
तस्मान्न इह मुञ्चत विश्वे देवास्सजोषसः ॥
यददीव्यन्नृणमहं बभूव अदित्सन् वा संजगर जनेभ्यः ।
अग्निर्मा तस्मादिन्द्रश्च संविदानौ प्रमुञ्चनाम् ॥

O Gods! in our desire for livelihood, whatever falsehood we might have uttered, from that sin, O All-gods having attachment to us, do you together free us.

Whatver debt, I, unable to protect my family, have incurred, whatever debt, unwilling to give back to people, I have swallowed, from that sin, may Agni and Indra, being one with me, free me.

Krishna Yajurveda, II. 3 & 4

The Year 1957

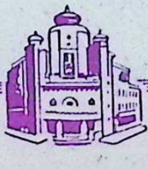
In the year 1957, the Bharatiya Vidya Bhavan will complete its 20th Year. I am glad that the Council of the Bhavan has decided to celebrate that year as a Bi-Decennial year.

During this Bi-Decennial year, 1957, the Bhavan must exert its utmost to extend its sphere of service. Its message, namely the 'Re-integration of Indian Culture to suit modern conditions', must reach an increasingly larger number of people.

I, therefore, invite its members, friends and workers to work for the following objectives :—

1. To complete the construction of the temple and instal the Deity of Lord Chandrasekhara in Nava Gujarat, the Bhavan's Campus at Andheri ;
2. To complete the construction of the buildings of the Delhi and Kanpur kendras of the Bhavan, and to inaugurate them ;
3. To complete the construction of the Arts College building in Bombay ;
4. To give the Kala Kendra in Bombay a new home ;
5. To complete Vol. V & VI of the Bhavan's 10-Volume Scheme of 'History and Culture of the Indian People' ;
6. To complete the first phase of programme of the Book University Series by publishing 50 volumes ;
7. To inaugurate the Hindi Series of the Bhavan's Book University ;
8. To reach out to a total sale of 1,00,000 volumes per year of the Book University Series ;
9. To reach out to a net circulation of 30,000 for our English fortnightly 'Bhavan's Journal' ;
10. To reach out a net circulation of 10,000 for the Hindi journal 'Bharati' ;
11. To attain the mark of 10,000 examinees for its Sanskrit and Gita Examinations ;
12. To raise donations in a sum of Rs. 5,00,000/-.

K. M. Munshi



Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 116

★ The Epic War ★ The Second Phase

★ The Battle of Dinners

Raj Bhavan, Lucknow.
DECEMBER 16, 1956.

Iy YOUNG FRIEND,

N Kulapati's Letter No. 112 I recounted to you the first phase of the Epic War of the unshi Heights. The arbitration Sarkar was over. A decree rtitioning the family properties terms of the Award had been ssed by the Court. But during e actual implementation of the cree which lasted several mon-s, the hostile camps of the Mun-i clan fought their battles with relenting heroism.

No member of one camp spoke ith any member of the other. they referred to one another all, it was only in abusive mo-logues. In general, the closing a door, or the putting up of partition, created an occasion hen the Riot Act might well ve been read. The War had tered upon its second phase.

Some of the members of our camp had begun to demand an account of the caste properties, which Great-Uncle, as the hereditary headman of the caste, had looked after since the death of Grandfather. The conflict in the family thereupon assumed a formidable shape, splitting the caste into two sections. Brothers and sisters and daughters and daughters-in-law ceased to be on speaking terms with one another. Great excitement was in every home. "Who is the headman of the caste?"... "How can the caste, which is as sacred as the Ganga, have a headman?" "How can Parashu Munshi keep back the accounts of the caste properties?" The issue as to the headship of the caste became as important as is the East-West conflict in these degenerate days.

Few people realise at present the importance a caste *panchayat* had sixty years ago. Several of the more important members of our camp demanded a meeting of the caste to decide the matter and after a good deal of pressure, Great-Uncle agreed to convene one.

There came the day when the hereditary herald of the caste went round inviting everyone in his sing-song way to come to the new Temple, the capital of our caste, at 7 p.m. All tongues began to wag. "We shall keep Parashu Munshi straight"... "See what will happen to-day."..... "Adhubhai Sarkar and Manka Munshi are coming to Broach." "Sambhuram and Madhubhai Thakur are also coming from Baroda"... "Heads will be broken" ..."Who dares to ask for accounts from Parashu Munshi?" "He has not rendered any account for fifty years, why should he do it now?"... "I will smash the head of anyone who stands by Parashu Munshi," and so on.

As the evening advanced, the young men of the caste gathered on the verandah of the new Temple, to pass spicy comments and laugh uproariously. Meanwhile, some of the elders walked up and down the public road on which the new Temple abutted, getting their wind up for the race.

Inside the Temple, carpets were laid in front of the deity; lamps, lighted. By ten o'clock, the elders began to arrive. The youngsters also followed them into the Temple, rang the bells, tried to placate Mahadevji by loud shouts of *Har Har Mahadev* and teased His Spouse by imitating the bleating of goats. For the benefit of the ignorant, I might mention that that was the only way in which Dakshaprajapati, the father of Mother Parvathi, could speak after his angry son-in-law (Shivji) had cut off his head and at her request had replaced it by a goat's.

At about midnight, Great-Uncle came to the Temple with his sons and sons-in-law and the leaders of his party. Then came Sarkar with a white shawl over his shoulders, and his turban at a rakish angle, accompanied by Father and a group of friends. A couple of servants came before them carrying lights; another followed with a spittoon. The tall, stout cook, with a box of betels, a pillow and a *gaddi*, brought up the rear.

With the leaders, a few stragglers who had been waiting outside the Temple also came in. Great-Uncle took his seat in the middle and, as the head of the caste, proceeded to lean on the only *masnad* in the gathering. At once Sarkar's cook rushed forward with the *masnad* which he had brought with him and placed it to the right of Great-Uncle, while the two candle-sticks were set down in front. Now Sarkar, lding his hands in ceremonial ourtesy, sat down. Father and ne Thakur brothers took their ats by his side.

The elders, thirty or forty in umber, and adorned with heavy rbans, sat on the carpet. The ounger men sat or stood on the one pavement at the edges. rkar ordered the boys who were anding to sit down, whereupon ere was a loud burst of laugh-r. "Be quick or the cock will ow", remarked an old wag loud-.

Great-Uncle looked at his son d asked "What did he say?" It ok a couple of minutes before e could be made to understand hat had been said.

"Now, what shall we do?" asked eat-Uncle.

There was a moment's silence. en a young man came forward sitatingly and in a diffident ice, said: "Let us talk about the counts of the caste."

Great-Uncle's son again roared e remark into his father's ears. He wants the accounts of the ste."

There was thunder in the voice Great-Uncle as he cried, "You e a boy and yet you have the merity to ask for accounts in a nchayat meeting? Where is ur father? And since you ave come to the Panchayat, why ave you not put on a turban on our head? Go and ask your ther for a turban. Humph! You come here at your age to discuss the accounts of the caste." He sniffed contemptuously.

Immediately there was an uproar. There were shouts of, "Come with a turbon on". "This is insulting"…. "You have not yet lost your babyteeth and yet you come here and challenge the head of the caste?"… "He is an enemy of Parashu Munshi."

There were counter shouts from the other side "Why should he not ask?"… "He is the father of four sons"

"Silence, silence," roared Great-Uncle. "Let me have a look at the man who challenges my authority."

No one spoke. Then began an uproar on the fringe. Boys whistled. The Sarkar also grew angry. "What is this? Do we not know how to keep our dignity in a Panchayat meeting?"

A stout school-master, a member of our party, got up and shouted loud enough for Great-Uncle to hear, that Parashubhai Munshi had insulted the Panchayat.

"Sit down," commanded Great-Uncle contemptuously. "You seem to be seeing nothing but insults everywhere," and he added sarcastically, "Take your seat, master. We know whose henchman you are."

The Sarkar lost his temper. "What do you gain by these insults? Why do you browbeat our men?" And with that he turned back his sleeves as if ready to wrestle, if need be.

There was a general uproar. Everyone was saying to everyone else: "What do you think of yourself?"... "Leave me alone." "He may be the headman in his own house, but he is not maintaining us."... "Let us have peace."... "This is not worthy of you".... "We do not care even for Parashu Munshi's father."

The other side shouted with equal vehemence: "Adhubhai may go home if he does not like the meeting." "Manka Munshi may be wealthy; what of it?" The notions of wealth, which the Bhargavas entertained in 1897, were based on the general poverty of the members.

Some one shouted from the rear: *"Har-Har-Mahadev."* Various youngsters echoed the battle cry. Some one threw the lamp in the centre of the ground. All lights went out. There was complete darkness. No one could see whom he was hitting or by whom he was being hit. Bleatings as of goats issued from the throats of naughty boys. The servants surrounded Sarkar and Father. Great-Uncle's sons and grandsons rushed forward to protect him.

Confusion became worst confounded. Everyone tried to hit everyone else. The school-master jumped into the great drum of the Temple and hid there for safe asylum. One member, under the intoxication of *bhang,* took a small kettledrum into the shrine and began to beat it and to pray God Shankar to wake himself up from His slumber. Someone, anxious to see the fun of the well being emptied next morning, threw a pair of shoes in it to pollute its water. Boys went on ringing the twelve temple bells. *"Har Har Mahadev!"* resounded from all sides.

Great-Uncle emerged from the Temple surrounded by his sons. The servants lifted the Sarkar bodily and brought him out accompanied by Father.

Next morning the forlorn battle-field was covered with shattered pieces of glass lamps, soiled carpets, the torn drum and ill-assorted pairs of shoes.

★

The caste was now divided into two warring camps. A member was due to give a caste-feast on the death-anniversary of his father. Great-Uncle saw to it that invitations were only issued to the members of his section and not to those belonging to ours.

This was an insult to the rest. Sarkar, Father and the Thakur brothers held urgent consultations. They discovered some occasion in the family of one of the members of their party and issued invitations to all those of the caste whom the Great-Uncle had ostracised, but not to the members of his section.

Rival caste dinners were held r each party. Daughters, who appened to belong to the other arty were prevented from going their fathers-in-law. Brothers uarrelled. Sisters, who had arried into different sections, topped talking to one another.

The two sections held separate ste-feasts for some days. Each ivalled the other in the richness the food it served and praised s leader and gloated over the xcellence of its dinner.

A scrupulous watch was kept ver the members of each section st they might stray into the her's feast. Who can deny the act that the Brahman loves weets? Even his internecine arfare is decided by sweets, bet- r sweets and more sweets!

The battle of the dinners conti- ued for a long time. When it s over, half the caste was bit- rly hostile towards the other. r instance, though we lived in e same house and went out by e same door, I could not speak my cousins, Chandalal's sons, r cross the threshold of their or which led into the rear part the family mansion. If a hos- le met you in the street, you mply looked as if he did not ist. If a member of one section ed, the other section would not tend his funeral. The caste, ke an amoeba, had split in two.

When I received the sacred- read in 1897, the occasion was lebrated by Father with a band, a procession and dancing girls. The Munshi Heights wore a festive look; but the hostiles, living in neighbouring houses, would not even open their windows lest their eyes might fall on the festivities, even by accident.

* * *

Three years passed. The rift in the caste solidarity slowly healed, but the Munshi family was not restored to harmony.

While organizing relief in the Great Famine of 1900, Father, now a District Officer in Broach, was stricken by erysipelas. An operation was performed on him and for days he lay at death's door. Great-Uncle, now stiff with gout, was led up the stairs to the room where Father was lying unconscious. He sat near the bed, looked at his younger brother with affection, and a tear trickled down his withered but still leonine face.

Aunt Rukhiba also came to have what she thought was a last look at her brother. It was a social duty. She sat for a few minutes in a corner in stern disgust and left.

Father recovered, but died three years later, in 1903. By then, Adhubhai Sarkar, Great-Uncle and Uncle Rambhai were all dead. The easy-going and good-natured Chandalal, the youngest uncle, who had never quarrelled with anybody, but had been forced into the strife by the Aunt, died one year later.

There were no more quarrels in the family, but there was no harmony either. Of Narbheram Munshi's children, Aunt Rukhiba alone lived in her upper-story room, her citadel. She continued to be unrelenting in her hostility to Mother and to look upon me as a pariah.

Munshi Heights now fell into poverty and obscurity.

In 1907 I drifted to Bombay. The big family mansion was no more than a haunted house. Whenever she was in Broach, Mother lived in the front portion, while Rukhiba continued in the first-floor room in the rear half, the same as ever, a law unto herself, dreaded by all who came near her. Even the children of Chandalal and her dead sister, whom she had brought up with fierce possessiveness, gradually left her.

As the years passed, the two ladies—Mother and Aunt—residing in the fearsome emptiness of the big mansion—began to exchange a few formal words now and then, but never forgot the past.

Fierce and proud, Rukhiba pursued her way. Every day she went to the river, cooked her own food and lived on the proceeds of the ornaments which her brothers had set apart for her at the partition in 1897. Every morning and evening she emerged from the house, to sit on the verandah where she could gossip with passers-by, collect news of the spicy happenings in the caste and try to create difficulties in those families that kept contact with her.

Up to 1918, Mother lived continually at Broach in order to superintend the building of a new house for us. One day she discovered that Rukhiba had not come out of her part of the house, nor had she gone to the river for her bath; nor had she come out on the verandah to hold her usual *darbar*. Mother felt anxious, but being afraid of Rukhiba's temper, she did not know what to do. In the end she had the doors broken open and went up to Rukhiba's room, dreading to hear some nasty remark.

Rukhiba was lying on the bed in her room, unconscious and gasping for breath. Mother forgot all she had suffered at her hands and nursed her back to health. After about a month's nursing, Rukhiba recovered, but she was no longer her old self. Her pride had been broken by the care taken by Chiman Munshi's daughter (Mother) whom she had hated all her life. Now she was eating the food cooked by Mother, sleeping on the bed prepared by her; and in her every look and action it could be seen that her old spirit was broken and that a rare humility arising out of her unspoken gratitude for Mother, had been born in her.

After fifty odd years, Mother's iumphant affection had over- me Rukhiba's inveterate hatred f her. When Rukhiba was well ough to travel, at Mother's in- ance, my wife fetched her to ombay. The nephew, whom e had hated all her life, sur- unded her with comforts, medi- l care and affectionate devotion.

But the fire in Rukhiba still rnt bright, as my wife was soon learn to her cost. We brought r home from the Station in an nbulance. She lay in bed with osed eyes and open mouth, un- nscious and breathing hard. e Doctors shook their head. at night the ladies sat round r waiting for her to breathe her st

After a little food and some dicine were given to her, she quiet in her bed the next day.

The next morning, as I was ading my brief, I saw that re was a miracle: I heard Aunt ning back to life in her cha- cteristic way by rebuking my fe. With open brief dangling my hand, I rushed inside, to d her sitting in bed, fiercely king at my wife.

You, miser," she was telling wife. "You have decided to e only two annas to every ahman in the caste on my ath. Weren't you ashamed to that?"

The very idea that Rukhiba, om we had taken for dead the day before, was now her characteristic self, was too humorous a situation not to make me laugh uproariously. My wife sat crushed under the angry glare of her eyes.

"What is the matter, Foiba?" I asked.

"Look at your wife", she said angrily. "She does not realise that her husband is as good as a king. He brought me here as if I were a flower (It is a Gujarati idiom for taking extreme care). But when I lay dying the day before, she decided to pay only two annas per Brahman on my death."

"But the custom is to give at the highest one anna" hesitatingly pleaded the culprit.

I could not stop laughing. "Foiba, what has happened to you? The day before yesterday the Doctors said you were dying. We all thought that you would die in a few hours. How did you come to know that this decision was taken when you were almost breathing your last?"

"Nothing doing," she said. "I could not speak; I could not see; I could, however, hear this young lady talking with her friends and discussing what was to be given to the Brahmans. Look at her generosity! Only two annas per Brahman after your aunt's death. Shocking!"

I asked the old lady not to worry, but decide for herself what payment should be made after she died.

"At least eight annas per Brahman."

"Don't worry, Foiba," I said. "I will see that after your death every Brahman will get one rupee per piece. But there is no fear of your dying. The day before yesterday, you went and knocked at the door of Yama, abused him to your heart's content, and came back. No chance of his coming back to take you."

"One rupee! That is all right. Look here, young lady. See the difference between my nephew and you," she sniffed contemptuously.

Before leaving for Broach she said to me with tears in her eyes: "It was nice of you to have looked after me, Kanu. But I have one request to make. I still have some of the ornaments which my brothers gave me. I do not need them any more, for you are going to provide for me. Keep them with you. I do not want to let them go into other hands. When I am gone please sell them and use the proceeds to give obsequial dinners to the caste. I do not want the caste to feel that Narbheram Munshi's daughter died unhonoured by such feasts."

Thus, after twenty-four years—twice the period of the Trojan war—the last embers of the Epic War flickered out.

Rukhiba died a little later. The obsequial feasts irrespective of the value of her ornaments were on a scale on which scarcely any other child of Grandfather had been honoured. And I have little doubt that Foiba, wherever she was, was very, very happy!

Yours sincerely,

K. M. Munshi

My bosom, shaken by its weeping,
Is as a mountain sad and drear',
Where clouds are black illusions heaping;
Where dream is chill, and glory, fear.

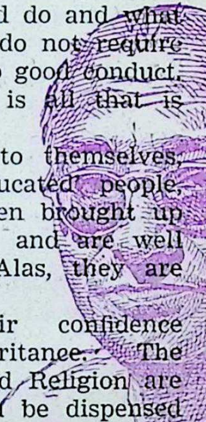
—Juan Ramon Jimenez.
(Nobel Prize Winner).

FAITH IN GOD

C. Rajagopalachari

Last week Sri Rajaji's seventy-eighth birth-day was celebrated. A living example of 'karma yogin', he has been unsparing in his efforts in inculcating in us a living faith in God. His contributions to Indian literature and culture are immeasurable.

May God spare him for many more years for us. On this happy occasion we share with our readers the following article he wrote in the 'Vedanta Kesari' a few months back on a subject so dear to his heart.



WHY can't I be good by myself, why do I want God who has not de-onstrated his existence to me? am a member of society and I ow what I should do and what should not do, I do not require be terrorized into good conduct, d good conduct is all that is nted, isn't it?"

Thus say many to themselves, pecially the 'educated' people, ose who have been brought up decent families and are well d comfortable. Alas, they are rong!

I would call their confidence illusion of inheritance. The tion that God and Religion are perfluous and can be dispensed ith is born of a state of mind at is itself the product of ages God and Religion. We are apt be unconscious of what we ssess, thanks to our parents and society. The sons of a wealthy ther may imagine that poverty d unemployment are no problems, and that they are just vices and aberrations born of idleness. Similarly, we who have inherited certain habits of thought and moral feeling are apt to think that God is a superfluity that can be dispensed with. We do not remember that the decent social conduct of which we are so sure is itself the crystallized result of the faith and habit of ages. It is only a matter of time and that too not very long that what we are so sure of in respect of decent social conduct will wear out, as a tree dies when its roots are cut off. We shall be left with a problem far more difficult than what our forbears faced. The vicious urges of modern times are more manifold than those that disturbed our ancestors.

It is true that detachment and performance of duties without thought of personal gain automatically give a spiritual satisfaction much above what any personal gain can give. But what will lead you and me to detachment? What will sustain it on occasion of doubt and conflict? What will sustain equanimity and maintain loyalty to rules of decency and gentleness when one undeservedly meets with failure or with something worse?

Nothing but fixed faith and devotion to God can sustain us. Not without reason therefore did Tiruvalluvar say:

"Hold fast to the Lord. Keep that supreme attachment intact so that you may be released from other attachments that bind the soul."

The same great truth was sung by Nammalwar almost in the same words:

"If attachment has left, Salvation has been reached indeed. And if that detachment is to be fixed unalterably and attachment is to be wiped out completely, surrender yourself to the love of God."

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥

Gita, II. 59

"One can keep away from the things that give pleasure to the senses, but the longing remains. That too will disappear if your eyes turn upwards to God."

The *Gita* teaching running through the eighteen chapters is not a mere harmonization or compendium of varying schools of thought, but a single doctrine of worship. *Bhakti* alone, it says, can achieve that detachment which is true *sannyasa*. And so does it wind up the great *sloka:*

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि माशुचः ॥

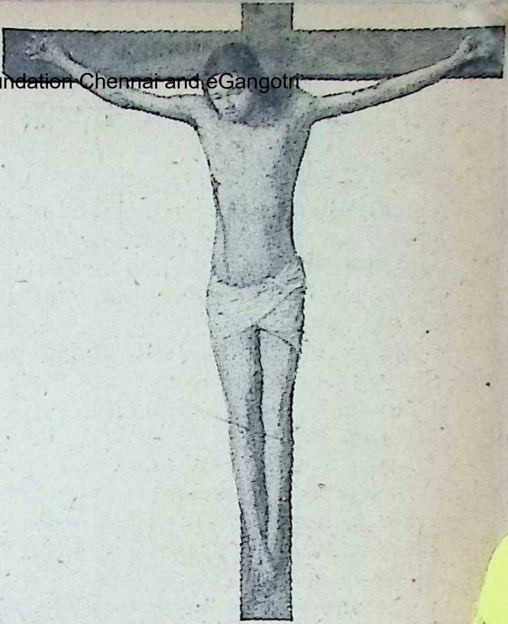
Gita, XVIII, 66

Let not what I have said lead one to the hasty conclusion that God is a utilitarian idea, utilitarian even in the best sense. God is a reality which even great modern physicists cannot and do not deny and which they approach without assertion or certitude but with the awe of enlightened thought. When we seek to know Him, we in our imperfect condition desire to know His form. But he is not like unto anything known which exists or anything that does not exist but which we figure to ourselves in our minds.

"Love Him whose form the like of which does not exist, either seen or conceived in thought. Infinite is that Good Entire. Embrace Him, ye men, giving up attachments that pull you down."

Nammalwar.

The worship of God is an elemental necessity of life as it has evolved in man and his mind. It is on a par with the urge for the preservation of life and urge for the maintenance of the race, like hunger and thirst and the urge of sex. It is a fundamental of existence and survival, not what can be questioned on the basis of use and utility. Man's survival calls for detachment and therefore for God.



From the National Gallery, London

Christ and His Teachings

Gilbert Slater

NINETEEN hundred years ago the Founder of the Christian religion was cru- ed in Jerusalem, under the law the Roman Empire. Within centuries afterwards a reli- n which professed to be what Christ had preached prevailed ainst all opposition, triumphant er bitter persecution, so com- tely that the Emperor of the ll United Empire was fain to come a convert in order to intain his power, and to make hristianity" the official religion all the civilized countries west Afghanistan.

But what is "Christianity"? ho was "Christ"? What did he each?

With regard to the first question little is known beyond dispute. But it is reasonably certain that he came of peasant stock, and probable that he was the son or step-son of the carpenter of Nazareth, a large village in Galilee, the northern province of Palestine, a halting place for travellers from the Mediterranean shore to the upper Jordan valley. His name comes down to us as *Iesous* which is the Greek transliteration of an Aramaic name pronounced *Yeshua*, according to Hebrew scholars, and which is further altered to *Jesus* in English.

It is also practically certain that his followers were convinced that he died on the Cross, and then

> I have not been able to see any difference between the Sermon on the Mount and the Bhagavad Gita. What the Sermon describes in a graphic manner, the Bhagavad Gita reduces to a scientific formula. It may not be a scientific book in the accepted sense of the term, but it has argued out the law of love—the law of abandon as I would call it —in a scientific manner. The Sermon on the Mount gives the same law in wonderful language. The New Testament gave me comfort and boundless joy.
>
> Today supposing I was deprived of the Gita and forgot all its contents but had a copy of the Sermon, I should derive the same joy from it as I do from the Gita.
>
> —**Mahatma Gandhi**

miraculously came to life again to sit ever afterwards on a throne in the sky, as the supreme Lord of the universe, and that the explanation of his whole life and resurrection was that he was an incarnation of the Hebrew God Yahveh (Jahveh or Jehovah), as Krishna of Vishnu. This belief was embodied in creeds which have remained up to the presen day official statements of the doctrines of all the great organized Christian Churches, Greek, Roman, Syrian, Anglican, and Protestant.

When we turn from the question "Who was Christ?" to the question "What did he preach?" the reliable information is sufficiently ample. His theology was simple. He believed in the existence of a Supreme Deity, the Creator of the Earth and its supposed subsidiary satellites, the Sun Moon and Stars, fixed (i.e. true Stars), and wandering (i.e. planets).

Living, as he did, in what wa in his time a fertile and beautifu land, rich in wild flowers an vines, olives and figs, and othe fruit trees of numerous varieties he felt that the attributes of thi unnamed deity were rightly indicated by the phrase "Our Father in Heaven," so that his theological doctrine is correctly described as a belief in the Fatherhood o God and brotherhood of Man.

But he also believed in the existence of a hostile power, whon he termed, "The Evil One," named Satan, perpetually at wor endeavouring to thwart the goodness of God by corrupting th hearts of men.

Exactly what he believed abou his own relationship with th Heavenly Father is a matter o dispute, but the balance of th available evidence is in favour o e opinion that he believed that was not merely a son of God the same sense as all other hu- an beings, but also in some spe- l sense, by virtue of which he is able, better than any other n, to realize his sonship, and erpret the will and nature of e Heavenly Father to his bre- ren, if any of them would listen his teaching.

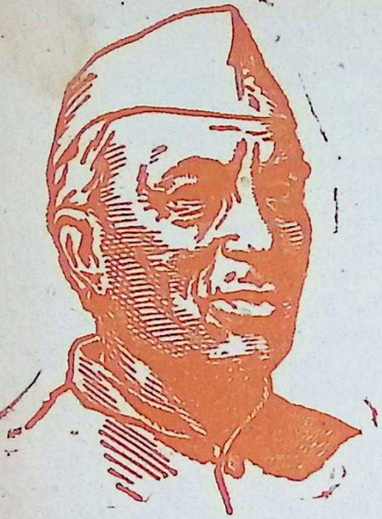
That teaching was only slightly d incidentally theological, it s mainly and emphatically ical, and was embodied in what known as the *Sermon on the unt*, the Lord's Prayer, and tain parables, particularly those own as the parables of the od Samaritan, the Prodigal Son, l the Sheep and the Goats, ich we have reason to believe e come down to us only in- preciably altered from his ac- l pronouncements, either be- se they were put on record by hearers in the book known as now lost but used as a source Matthew and Luke, in the first l third Gospels, or in the case the parables, because their lite- y form and poetic quality made m live in men's memories.

Gandhiji's doctrine of *ahimsa* s preached by Jesus in such rds as these—"Love your ene- es, do good to those who hate , bless those who curse you, y for those who use you des- efully—Give to everyone who s of you—as you would that others should do to you give likewise to them."

He (Jesus) believed that it was his mission to establish on earth the "Kingdom of Heaven," that is a Brotherhood willing to welcome all men, women and children, loving one another, and endeavouring to act in accordance with the will of a Divine Father, Who regards all living beings as His children, and pities and cares for them without distinction. The prayer which he taught his disciples to address to their "Father in Heaven" set before them as their first aim in life the establishment of this great Brotherhood, in which men should meet injuries by forgiveness instead of by resentment, and for themselves ask for nothing beyond "daily bread."

To those who desired riches, he said that such a wish was foolish ("Blessed are the poor, woe to you rich") and impious, "You cannot serve God and Mammon." These rules of brotherhood and mutual help Jesus made absolute. "Not every one who says to me 'Lord, Lord,' shall enter into the Kingdom of Heaven, but he that does the will of my Father who is in Heaven." To those who do not, however active they might be in church affairs, he would say "Depart from me, I never knew you."

[From *The Religions of the World*]



"Give me the money that has been spent in war, and I will purchase every foot of land on the globe. I will clothe every man, woman and child in the attire that kings and queens might be proud of. I will build a school-house upon every valley over the habitable earth. I will supply that school-house with a competent teacher. I will build an academy in every town and endow it; a college in every State and fill it with able professors. I will

This Crisis O

Jawaharlal

We have arrived at a stage when violence has interfered, and the use of armed forces by the big countries, while apparently it has achieved some thing, has really showed its inability to deal with the situation. It is the weakness which has come out in the present-day world.

But the fact remains that in people's minds violence has been shown up and this ferment is bound to continue working. I earnestly hope that as a result of all these we may survive this crisis and then take further steps towards disarmament, towards putting an end to all these military alliances which have proved so worthless and, in fact, proved so dangerous and try to fashion some new line of approach.

We have often been told, we know, that technology has greatly advanced, and technology has got us the atom bomb and hydrogen bomb which after all is the result of technological progress. When we reach higher levels of technique, the higher levels demand a higher level of international co-operation; they demand really a higher level of social organisation. You cannot have an advanced technology and an out-of-date society and an out-of-date system of international relations.

The difficulty is that while technology has gone up to hydrogen bomb, our international relations are still very backward and have crown every hill with a church, consecrated to the promulgation of the gospel of peace. I will support in its pulpit an able teacher of righteousness, so that on every Sabbath morning the chime on one hill shall answer to the chime on another around the earth's circumference; and the voice of prayer and the song of praise shall ascend, and the smoke of the universal holocaust shall ascend to heaven."

—**Stebbins**

Of Conscience

Nehru

not caught up to that. So long as they do not catch up, all these frictions will continue.

In our aspect of this question we have these ideas which people, often people of great merit and integrity, have pursued in a crusading way—communism or other 'isms'.

There is no doubt that the appeal of communism affected large numbers of young men, not today, but 38 or 39 years ago, and it has continued to do that in varying degrees. All kinds of organisations were formed—Cominform, Comintern and so on and so forth. Even though communism gradually became somewhat more, if I may use the word, respectable in people's eyes in the sense that communist governments functioned as other governments, nevertheless it had that aspect of some kind of religion often spread by intervention.

Whether it was armed intervention or other intervention depended on circumstances. Gradually that has become less and less, but it is there.

The whole basis not of the internal economic system which is apparent but of the international implications of the internal economic system of the country is such as to create apprehensions about intervention in other countries.

And we have seen, in fact, instances. It indicates that all of us, whether we are communists or non-communists or anti-communists, have to think afresh.

We talk about violence. The question of Egypt has come up and the question of Hungary has come up. For the moment it has put aside other questions. Whether it is Africa or parts of Asia, essentially there is no difference, except that a new evil creates a sudden reaction, while the old evil we get used to. Therefore we have to view this matter from this point of view that whether the evil is a new one or an old one, if it is based on violence, if it is based on the suppression of a country and a people by armed forces, then it is a bad thing and it has to be removed, liquidated, because so long as it is not done, it will create trouble and friction and possibly lead to war.

Therefore, apart from the outward features of the present crisis, there is this crisis of conscience, almost a spiritual crisis in peoples' minds. I hope that mere strong reactions to events will not smother this spiritual crisis, this attempt to find a better way of international co-operation.

That way I would submit, cannot be based on, or cannot have any stability if it is based on, armed forces being used to suppress people, wherever they may be and however they may exist. If that fact is accepted, let us have full freedom, whether it is a communist society or an anti-communist society.

If violence is once taken away and the ways of violence and the ways of suppression, then everything, all these theories, have a free field. They can be experimented upon and we shall learn by the experience of others, and adopt such things as we like and not adopt things that we do not like and progress in this way.

[Condensed from his speech at the Lok Sabha on Nov. 19, 1956.]

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Duties That Relate To Man, Considered As An Individual

1. CONSIDERATION

COMMUNE with thyself, O man! and consider wherefore thou wert made.

Contemplate thy powers; contemplate thy wants and thy connections; so shalt thou discover the duties of life, and be directed in all thy ways.

Proceed not to speak or to act before thou hast weighed thy words and examined the tendency of every step thou shalt take: so shall disgrace fly far from thee, and in thy house shall shame be a stranger; repentance shall not visit thee, nor sorrow dwell upon thy cheek.

The thoughtless man bridleth not his tongue; he speaketh at random, and is entangled in the foolishness of his own words.

As one that runneth in haste and leapeth over a fence, may fall into a pit on the other side which he doth not see; so is the man that plungeth suddenly into any action before he hath considered the consequences thereof.

Hearken, therefore, into the voice of Consideration; her words are the words of wisdom, and her paths shall lead thee to safety and truth.

2. MODESTY

WHO art thou, O man, that presumest on thine own wisdom? Or why dost thou vaunt thyself on thine own acquirements?

The first step towards being wise is to know that thou art ignorant; and if thou wouldest not be esteemed foolish in the judgment of others, cast off the folly of being wise in thine own conceit.

As a plain garment best adorneth a beautiful woman, so a decent behaviour is the greatest ornament of wisdom.

The speech of a modest man giveth lustre to truth; and the diffidence of his words absolveth his error.

He relieth not on his own wisdom; he weigheth the councils of

[*continued on page* 52]

BHAGAWAN PARASHURAMA

PART II: FIFTEEN YEARS AFTER

K. M. Munshi

PREVIOUS STORY

The Aryas led by King Divodasa of the Tritsu tribe and his high-priest Sage Agastya, are at war with Shambara, the king of Dasyus. Vishwaratha, the king of the Bharata tribe is taken captive by Shambara. Shambara's daughter, Ugra fals in love with Vishwaratha who accepts her as his wife.

Ugra gives birth to a son but is killed by Bhairava, high-priest of Dasyus. Agastya marries Lopamudra and Vishwaratha, Rohini.

Sudasa drives Vishwaratha from Tritsugram. Deeply grieved, Vishwaratha walks up the Gomantaka Hill seeking guidance from Lord Savita. He returns as Vishwamitra and is requested by Sudasa to become his high-priest.

After fifteen years, Renuka, wife of Jamadagni, gives birth to Rama. Disagreeing with others over Rama's education, Kavi leaves for Bhrigugram. Rama goes in search of him on Suparna and on the way he is captured by strange men. He escapes later.

IN STRANGE COMPANY

5

THE stars still shone in the dusky sky. For a while Rama remained seated on the sturdy branch of the tree. Looking down, as the dawn broke, he could clearly see the river flowing below. Across the river was a vast plain with smoke issuing from some distant hamlets. Though he was shivering with cold, he looked down carefully into the chasm. A number of trees ere growing one below the other rom the surface of the crags ight up to the edge of the river.

For a moment he thought of riddha. What would he think if e could see him suspended thus? f Loma had not given up the dea of becoming a flying *Apsaras*, he would now be sitting by his ide. Then he heard the shouts f men who had gathered on the latform. They were evidently earching for him.

Slowly Rama let himself down a tree growing out of a lower rag, and as he heard shouts oming nearer, hid himself in its ranches. After some time, the oices grew more distant and he lipped down to another tree. The un rose and it began to grow armer. As usual, Rama offered rayers to the God Savita, reciting e *Gayatri Mantra*.

After a little while, the people ho had gathered on the platform ppeared to have gone away, for eir voices could no longer be eard. Rama looked down at the ushing river and thought of limbing back to the platform, but e remembered the cruel leer of he toothless old man and changed is mind.

Grasping the branches with a rm hand, he began to climb down he precipice, but after a while he ound that the trees which grew elow him were too delicate to ear his weight. He looked at the un, closed his eyes, recited the *ayatri Mantra* and jumped down nto the river.

As he plunged, the coolness of the water gave him a feeling of exhilaration. The sun was rising and the cold had begun to disappear. After swimming for a time, he clambered on to the trunk of a floating tree. He was all at once happy as the tree on which he rode rushed rapidly along. He remembered his beloved Suparna and the wicked men who had killed him and he swore to destroy them. He had begun to feel hungry, but tried to forget the sensation by thinking of Vriddha, Renuka and Loma.

In the afternoon, he saw a boat near the bank of the river. He raised a shout and two men who were standing nearby responded. He climbed down from the tree on which he had been riding and swam towards the boat. A group consisting of a man, two women and three boys stood up in the boat, and watched his approach.

Rama could guess that the oldest was the father and the other three his sons. When he reached the bank of the river, the persons disembarked and the boys began to jump with joy. The old boatman, lean and tall, appeared to be very happy.

"Nice-looking boy, very fine boy. We shall get at least two hundred cows for him," he told his sons.

"Not as few as that. We shall easily get four or five hundred. Look at his eyes, father," said one of the sons.

"You will really and truly be

my son, if you can get four hundred cows for this boy," observed the father.

Without hesitation, Rama walked up to them and said: "I am very hungry, give me food."

The youngest of the boatman's sons, himself a boy, jeered at him. "Oh, ho! So you are hungry." But as he saw how Rama's eyes flashed, he grew quiet.

"Yes, yes, I will give you food, but where are you from?" intervened the old boatman.

At that the boatman's daughter-in-law brought dry bread and some chillies and gave them to Rama. While he ate, the youngest son of the boatman came up to him and put his tongue out.

"You think no end of yourself," he said. "You seem to think that you are the son of a Turvasu Elder." The boatman belonged to the Turvasu tribe and to him and his sons a Turvasu Elder was the last word in power and high birth.

Rama looked up, his face flushed with anger. "I am not a Turvasu Elder," he retorted.

"No, no, you are the brother-in-law of the king of Turvasu," sneered the young boatman, whose name was Vibhu. Everyone laughed uproariously. Rama stood up, took a step forward and said: "No, the King of Turvasu is the brother-in-law of my brother Vidanvant."

Vibhu came towards Rama and catching him by the chin, tried to lift it and laughed again. "Why not say that you are the brother-in-law of Rishi Vishwamitra himself?" Everyone jeered.

Rama was now in a furious rage. "It is a lie," he shouted. "Vishwamitra is the brother-in-law of my grandfather."

Everyone yelled, "Well done!" Vibhu came over to Rama, patted him on the back and asked: "Well, how are you, brother-in-law of a Maharshi?"

Immediately Rama threw away the bread in his hand, threw Vibhu on the ground with a forceful blow and sat on his chest, hitting him hard. With great difficulty the boatman and his sons separated the two.

The old boatman patted Rama on the back: "Don't be angry, my boy. You are the son of Brihaspati, the Guru of the Gods."

"No," cried Rama. "I am a Bhrigu, son of the Sage Jamadagni."

The boatman smiled indulgently. "Oh, then you are our Guru. Come along."

When it was night and the boatman's family were sitting for their meal around a fire lighted on the river bank, Vibhu brought two boys, one of fourteen or so and the other of about the same age as Rama. These two had been shut imprisoned in a chest box in the hold of the boat. A rope was tied to the legs of both boys.

The fourteen-year-old boy was pale, handsome and of a delicate constitution and before eating, he

[*Continued on page 49*]

Immortal India —60

J.H.DAVE

MOUNT ABU

MOUNT ABU is part of the Aravalli range of mountains. The top level of Mt. Abu is estimated to be 14 miles long and its breadth is by 2 to 4 miles. In *Skanda Purana* it is stated that the area of Mt. Abu or Arbuda was ten *yojanas* and its height was five *yojanas*. Its present average height is about 4000 ft. above the sea-level.

Mt. Abu is considered as sacred on account of the *asrama* there of the celebrated Sage Vasishtha. Even from the days of *Mahabharata* Mt. Abu or the Arbudagiri has been considered as a famous place of pilgrimage on account of this *asrama* of Sage Vasishtha. Arbuda is also stated to be the son of Himalaya. Old sages used to have their *asramas* at secluded places where there was the majesty of nature and it was possible to concentrate on penance and yoga. Hill sides were often preferred to by the sages, and the Gujarat tradition says that Sage Vasishtha built his *asrama* at Mt. Abu, Sage Vishwamitra installed the temple of Goddess Kalika at the Pavagadh hill and that Sage Dattatreya used to reside on the Girnar Mount.

Legend says that sage Vasishtha had a cow named Nandini and Vishwamitra carried it away. Vasishtha became angry and by offering oblations into the *agni kunda* he created with his *mantric* power a warrior who destroyed the opposing forces and brought back the cow. As he destroyed the enemies this brave warrior was named by Vasishtha as Paramar. He is considered to be the originator of the Paramar clan of Rajputs. Paramars describe themselves not as belonging either to Surya Vamsa or Chandra Vamsa but as belonging to Agni Vamsa and they give reference to this origin of theirs.

Skanda Purana, Prabhasa Khanda, has a third sub-*khanda* known as Arbuda khanda and it devotes 63 chapters on Mt. Abu. It states that cow Nandini of Sage Vasishtha fell down in a deep pit; as the sage wanted to perform his sacrificial duties he was worried on account of the absence of the cow. He prayed to Saraswati. The latter filled up the pit and brought back the Nandini cow. As the pit was very inconvenient Sage Vasishtha requested Mt. Himalaya to fill it up once for all. Himalaya sent one of his sons Nandivardhana to do this job. Nandivardhana came there seated on a Naaga known as Arbuda and filled up the pit. As Vasishtha was happy, he blessed the Arbuda Naaga by stating that this Nandivardhana who filled up the pit would thereafter be known as Mt. Arbuda. The Vana Parva of *Mahabharata* records that Arbuda Mt. is considered as a son of Himalaya. Mt. Nandivardhana, one of the sons of Himalaya filled up a big pit at this spot and this explains the connection between Himalaya and Abu as father and son.

The earliest historical reference to Abu is of 625 A.D. in an inscription found at Vasantgadh, where one Rajjila who was a Samant of King Varmalata of Bhinnamala is described as ruling over the region of Mt. Abu. This King Varmalata had as his chief minister, Suprabhadeva who was the grandfather of the celebrated Sanskrit poet Magha, author of *Sishupala Vadha*. Shri Gaurishankar Ojha suggests that this Rajjila the ruler of Abu was probably a Paramar ruler. These Paramars became very powerful in the 9th and 10th Centuries A.D. The fifth ancestor of the famous King Munj of Dhar was Upendra and he is said to have come from Chandravati at the foot of Mt. Abu.

The Paramars of Abu became the Samants of the Solanki rulers of Gujarat. In the days of Bhimdev I, who was the Solanki ruler of Gujarat, Dhandhuka, son of Dhumraj, was the Paramar chief who was having his sway on the Abu region. As Dhandhuka was getting friendly with the Paramars of Malwa, Bhimdev sent his minister, Vimal Shah, to Chandravati at Abu to subjugate Dhandhuka. This Vimal Shah was appointed the Dandanayaka or the Field-Marshal by King Bhimdev. Vimal Shah stayed at Achalgadh, near Mt. Abu and constructed the famous Delwada Jain temples. King Dharavarsha of Abu fought as one of the two Field-Marshals of the Gujarat army with Kutubuddin Aibak in 1197 A.D. and he also fought against Shahabuddin Ghori in 1178 A.D. when Gujarat was invaded and one inscription records that he was so brave and strong that with one arrow he

Interior of a Delwada Jain Temple, Mount Abu

lled three buffaloes. Near the mple of Achaleshwara Mahadev Mt. Abu, there are three stone ffaloes with holes in their belly d a stone image of this ruler. he younger brother of this Dhavarsha was Prahlada or Prahlana. He was both brave and arned. He is the author of the work *Partha Parakrama Vyayoga.* He built Prahlladhanapura which is now known as Palanpur. Somasinha was the son of this Dharavarsha and during his regime Tejpal, the Jain minister of King Vir Dhaval of Gujarat, constructed the famous temple of Neminatha, called Lunavasahi in 1230

A.D. for the spiritual benefit of Lunasinha and spent crores of rupees over this temple.

Mt. Abu has a number of holy places of orthodox Hinduism and also the famous Jain temples. While going upto Mt. Abu from the Abu Road station we first come to the Rishikesh temple. It is stated that Sri Krishna had stopped here while proceeding from Mathura to Dwaraka. Further on there is Soorya Kund and Karaneshwar Mahadev. About three miles from this place is the Asrama of Sage Vasishtha. About four miles from Delwada is the temple of Achaleswara Mahadev and near it is also a big Jain temple of Santinath. It is stated that the Achaleswara Mahadev was installed by King Samarasingh of Mewar. About a mile from this place is the Asrama of Sage Bhrigu. While going from the Abu Camp to Delwada, there is the temple of Arbudaa Devi in the mountain cave. She is considered as the Presiding Goddess of Mt. Abu. She is also called Addhara Devi. The Presiding God of Mt. Abu is considered to be Achaleswara Mahadev and he is the Kuladevata of the Paramar and Chouhan rulers of Abu. In *Skanda Purana,* Mahesvara Khanda Kaumarika, ch. 59 verse 68, it is stated:

पुण्ये चाप्यर्बुदारण्ये स्वर्गमोक्षप्रदे नृणाम् ।
अचलेश्वरलिंगं तु वर्तते यत्र वीरक ॥

"In the famous Arbuda forest, a stay wherein yields heaven and liberation, there is the linga *of Siva known as Achaleswara."* Near Delwada is a small village known as Oria. At this place there is the temple of Koteshwara Mahadev. About seven miles from the Rajputana Hotel at Mt. Abu is situated the Guru Sikhara which is the highest peak of Mt. Abu and is about 5,650 feet above the sea-level. On the top of this peak, there are footprints of Guru Dattatreya.

Near the Bazar at Mt. Abu is the Nakhi talao which is half a mile long and a quarter of a mile broad. It is stated that this lake was dug with the nails of the Gods and therefore it is called 'Nakhi'. It is very deep. There are numerous bungalows round about this lake. On this lake there is a big temple of Raghunathji constructed in the time of Swami Ramanand.

It is clear that the Parmar rulers of Abu must have constructed the various Hindu temples of Siva, Vishnu and Goddess Amba.

The Jain temples of Delwada at Mt. Abu are considered the greatest attraction of Mt. Abu. They are the finest and the best marble carvings in India, and are usually compared with Taj Mahal at Agra. These temples were built by the Porwad Jain ministers of Gujarat, who on account of their love for religion, have spent enormous wealth over their construction.

The first constructed temple at Delwada is Vimalavasahi. It was built in 1032 A.D. by the Jain minister Vimal Shah of the Solanki ruler Bhimdev of Gujarat. Vimal Shah belonged to Patan. He was a poor Porwad Jain. His father was Vira and his mother Viramati. As his father had taken diksha, Vimal Shah was staying with his mother at the house of is maternal grandfather. Vimal as married to the daughter of e Nagerseth of Patan. He was e worshipper of his family godss Amba and it is stated that is poor Vimal was able to sere a big treasure from under e ground on account of the grace f his family goddess. Subseuently Vimal regained the minisrship of the ruler of Gujarat hich was hereditary in his family d was lost for some time. At e instance of Dharma Ghosha ri, Vimal Shah constructed the mous temple of Adinatha or ishabhadeva. The site where he ilt this temple was in the hands other Hindus and it is stated at he purchased this site by offerg them as many gold coins as ould cover the surface of this tire site. This is one of the oldt as also one of the most comete and best examples of a n temple. The plan of this mple is like that of the other n temples at Girnar and other aces. The height is deliberately pt low as Mount Abu was own to be having frequent rthquakes. Near the entrance is a big mandap near which there is a room containing the images of Vimal Shah and his family proceeding towards the temple. These temples appear very ordinary from outside but once we enter inside we simply stand stupefied at the minute sculptural and architectural designs in marble. It is so delicate and soft that it gives an idea as if it is made of solid clarified butter. This temple is dedicated to the first tirthankar Adinath. It is impossible to have an idea of these temples without actually seeing them.

The second temple is ascribed to Vastupal and Tejpal, the Jain Porwad ministers of King Vir Dhawal of Gujarat. These ministers have also constructed Jain temples at Girnar and Satrunjaya. It is stated that before these two brothers became ministers they started on a pilgrimage of Saurashtra. carrying with them their entire moveable property. They were told that there were disturbances in Saurashtra. They therefore decided to conceal a part of the property underground. While they were digging the ground for this purpose, the fortunate brothers found new wealth from under the ground in the form of gold *charus*. They were perplexed on account of the finding of this new wealth. The wife of the younger brother Tejpal, Anupamadevi, was very learned and liberal-minded and she advised her husband Tejpal and his brother Vastupal to spend this newly acquired wealth for religious purposes in constructing temples on hill sides saying that it was in this way alone that they would secure their spiritual rise. After these brothers became ministers they decided to construct the temple of Neminath, the 22nd Jain Tirthankara at the instance of Nagendra Muni of Nagendra Gachchha. They had already constructed temples at Satrunjaya and Girnar and this temple at Delwada was for the spiritual benefit of Lunasinha or Lunig. When this temple was being constructed it was found that the workers and the architects were not properly doing their job, as they were perhaps not well provided for. Anupamadevi, the wife of Tejpal intervened at this juncture and solved the labour problem by making liberal provisions. This temple stands unrivalled in India and perhaps in the world, for the minute delicacy of its carving and the beauty of its details in marble; and particularly the multiple lotus pendentive in the Mandapa, is considered as the most marvellous piece of carving. The carving here is superior to that in the Vimalavasahi temple.

It has been observed that behind Taj Mahal the motive was to perpetuate the memory of the Emperor's beloved queen; while behind the Abu temples at Delwada of Vastupal and Tejpal there has been the inspiration of a learned, intensely religious and highly liberal-minded lady Anupamadevi, wife of Tejpal.

There are the ancient streams (traditional courses) of the Moral Order (Rita); *the knowledge of the Righteous Course* (Rita) *destroys sins; the wisdom-laden and shining praise of the Moral Law* (Rita) *makes the deaf hear. Of the embodiment of Moral Law, there are many stable forms, sustaining and pleasing; by* Rita *the pious desire their enduring food; by* Rita *the words (of the wise) have entered (comprehended)* Rita *(sacrifice). The worshipper who honours the Moral Order wins it; the strength of the* Rita *is that of a speedy current; it is for the* Rita *that the vast and profound worlds of earth and heaven are; it is for the Moral Order that these two supreme milch-cows (earth and heaven) yield their milk.*

—Rigveda.

Symbolic representation is not to be refuted but transcended....

Symbolism In Religion

●

Swami Rajeswarananda

●

SYMBOLISM is no absurd belief, though it is often subject to wrong interretation by the ignorant who e only the outer shell and orget the inner kernel, because ney see through imperfect speccles supplied by faulty authors ld preachers. Symbolism speaks le Highest Truth in the languge of mythology to a child at e lowest level of intellect. It childlike for the child to lift m up to the greatest height of ilosophic thought. In other ords, it is not dragging the ivine Ideal down but wishing e child to be fed with the food itable to its evolution.

An illustration in the *Chhandoa Upanishad* speaks of Brahman sitting on the Bull which can familiarly taken as Mahadeva ting on Nandi. It can popularly ean that the sky which has in elf the sun, the moon and the rs, is symbolised by God in orr to convey to the limited mind e idea of infinity, of the boundss life filling all space. And the bull He rides symbolises the world. The four feet of the bull stand for movement of the universe. One foot is Agni (fire), another foot is Vayu (wind—the great breath of the Supreme), another foot is Sun, the giver of light to the world and the fourth foot is quarters or divisions of the sky. It is as if the Divine is resting on the manifested world and the feet of the bull carry God onward, supporting and guiding the life of the manifested world.

The same idea in a subtler explanation means that God lends lustre to the mind or *buddhi* in man. God is riding on the vehicle of mind in the body. One foot is speech, another breath, another vision and another hearing.

Sri Sankara points out that the four feet of the bull carry the animal wherever it desires to go, so also the mind with its speech, breath, vision and hearing attains its objects by bringing the body and the soul into contact with the outer world.

Even so, the four feet of the

bull are the senses that can carry inwards the meaning and mystery of the manifestation to the soul. This is an intellectual worship at the sight of an idol, reminding man of his embodied soul.

Well, there is yet a deeper insight. Brahman is the indivisible and absolute Infinite. The four feet are states of consciousness, one after another as in waking, dreaming, sleep and *turiya*. The fourth state is supreme Consciousness that includes and transcends the three lower forms of consciousness and becomes one with the Infinite Absolute Self. Thus the soul passes through these stages onward into unity with the Divinity and this the idol indicates in its real signification.

Puranas speak of the personal and other descriptions attributed to Narayana sitting on the waters, Vishnu bestriding Garuda, Siva wearing the serpent etc. Really speaking Brahma, Vishnu, Rudra and others are but the manifesting energies of God, the Brahman, as the universe and are perishable. The Puranic writers did not mean those symbols such as weapons, ornaments, vehicles and actions of the Devas to be construed literally by the wise.

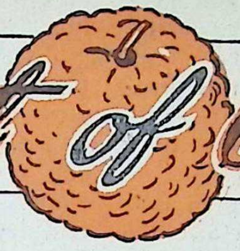
In the tenth *skandha* of *Srimad Bhagavata*, Gopis extol Sri Krishna and His Divine nature in amorous language. Significantly it means that Sri Krishna is the Great *purusha*, the Universal Lord, and the Gopis are the apparent myriad souls aspiring after the infinite and innate Union.

Anasuya, it is said, transformed the Trimurtis Brahma, Vishnu and Rudra into small babies. Anasuya marrying Atri means going beyond the three *gunas, satvic, rajasic* and *tamasic*, and consequently beyond names and forms. Saraswati, Laxmi, and Parvati, the wives of Brahma, Vishnu and Rudra search for their husbands in vain in the babies, not being able to recognize creation, preservation and dissolution. This automatically establishes the *ajati vada* (the doctrine of non-creation) propagated by the great Acharya Gaudapada. Deeper still, it means that the three states of waking, dreaming and sleeping are absolutely false, though they seem to relatively exist for the ignorant. And here is Anasuya, the Brahmagnani, the Self, shining in Divinity.

A symbolic representation is not to be refuted but transcended. Maya is also a symbol like any other to be only affirmed but surely negated later. Nationalism, humanitarianism, socialism, sectarianism, partyism, politics, leader-worship etc., are of course a symbolism. These are human ideals in the lower rungs of the ladder of spirituality. *They cannot replace God but if not transcended, sooner or later, would devour their worshippers.*

[Condensed from the author's *Glory And Goal Of Life*]

Fruit of Gold



David Gunston

NOW, of course, oranges are big business; with the talk not of dozens as in the days of Nell Gwynn, but in terms of an annual world crop of 190 million cases and more. But the orange's intrinsic goodness remains—has indeed been greatly increased by selective improvement of strains, so that the world can now select its needs from the giant, thick-skinned Jaffa, the rich blood orange, the seedless South American navel, the loose-skinned mandarin, the scented tangerine, the Seville for marmalade-making, the bergamot for yielding perfume, and the manifold forms of the common sweet orange.

Botanically speaking, the orange is a berry, consisting of ten or more juice-filled pulpy carpels holding the seeds, with a thick rind rich in a bitter oil. It contains some 23 essential food elements, including various fruit sugars, iron, phosphorus, vitamins B_1, B_2, and niscin. But it is as an unrivalled source of abundant vitamin C (ascorbic acid) that the fruit is so valuable and there is a growing feeling amongst medical men that orange juice and pulp should be more widely used to supplement special reducing diets and the diets of people suffering from nervous strain, as well as in the treatment of stomach ulcers.

Incidentally, it is always a mistake to strain the juice of a freshly squeezed orange, except for very young children and babies. The pulp is rich in minerals and vitamins, too, and is a valuable part of the fruit. Only the over-vigorous (or over-greedy!) introduce traces of the acrid peel oil into the juice, and some people are quite definitely allergic to it. Commercial orange juice concentrates are always prepared so that no peel oil intrudes. Frozen or canned orange juice loses very little of its nutritive properties. Indeed, fresh juice may be stored in the ordinary home refrigerator, if covered, for some time before any of its vitamin content begins to decrease.

Unlike many other fruits, notably bananas, apples and also tomatoes, oranges do not really continue to ripen after picking, so that the fruit described by the seller as "tree-ripened" really have nothing special about them. If an orange is not still green all over, it must be tree-ripened, even though that process may take as long as six months. The normal periods of ripening are the late autumn and early winter, but nowadays so many strains from so many different parts of the world are on sale that it is possible to buy fresh, fully-ripened oranges all the year round.

Many people look askance at a specimen apparently ripe but with a few green blotches or spots on its skin. These do not denote any degree of sourness or unripeness, but are merely patches of chlorophyll, showing that there was excessive sunshine when the fruits were ripening in their groves.

It is not always easy to select a good juicy orange from its external appearance alone. The tight glossy peel may conceal a mass of dispirited pith within and nothing much to drink. Or there may be an excess of pips. Size is rarely in itself an indication of quality or of flavour, although most Jaffas are big oranges.

Thin skins as a rule mean plenty of juice, Jaffas again excepted, for they are always juicy and thick-skinned. The real test can come only after long experience, but it is possible to handle and feel a fruit and obtain a fair idea of its internal condition. The pulp should be fir, and the whole feel well-filled, heavy for its size, not spongy and dry. The greatest difficulty is to be sure of sweetness within, and here the best guarantee is tried varieties.

Modern science, in its astounding thoroughness, wastes no part of the orange it treats commercially on a large scale for squashes and concentrates. Waste pulp, seeds and skins go into cattle foods, and the coloured layer of rind yields terpene for paint manufacture as well as carotene, a well-known source of vitamin A.

It is possible to extract margarine oil from the seeds in addition to vegetable cooking fat and a textile fixative dye for rayon. The peel itself makes marmalade in its dozen forms, sweets and candied peel for cakes and puddings, while the white pith is relieved most carefully of its natural pectin, nowadays in great demand for making jams and jellies, and also for the medical treatment of bad wounds.

Even the water used for washing the rind before making pectin has been found to contain up to

[*Continued on page 46*]

Rough Estimate

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V. A. K. AYER

(The incident and characters appearing in this story are all fictitious).

A FRIEND of mine came to me one day last year to consult me on his son's mar- ge. It appeared that the girl's her was himself something of astrologer and he had found two horoscopes to agree.

As I was hurrying to the office asked my friend to leave the roscopes with me and look me in the evening after my return.

n the evening I arrived pretty rly. After coffee and *pansupari*, ook up the horoscopes for exa- nation. I went through the niliar ten-fold agreements and ind them satisfactory. In such ses I examine each horoscope on merits too; for, without a satis- tory consideration of this part, reement-results are meaning- s.

While examining the girl's roscope, something struck me odd. On the face of it the age the girl did not tally with the sition of the major planets piter and Saturn, which we can ghly estimate for the different years. Naturally, therefore, I took out the almanac of the year of the girl and looked for the date. Imagine my surprise when I found that all the items like *thithi, nakshatra, yoga, karana* etc. not to speak of the planetary positions, were completely at variance from what was written on the horoscope. I made doubly sure that I was not referring to the wrong year and wrong date.

When I was clear in my mind that the data were completely different, two possibilities suggested themselves to me. Either the date was wrongly posted or the planets were wrongly entered. This set me thinking on a different line. Suppose I could find a date on which the planets were exactly as entered in the horoscope?

By switching back Jupiter, I could find the year; the place of the Sun gave me the month; the place of the Moon gave me the date. Fortunately, all the planetary positions on that date agreed to the minutest detail with the chart before me. According to the new date, the girl was two years older.

Confronted with this fact another problem faced me: was the chart before me the real one, or the one to be erected for the date given on the horoscope? Only after ascertaining it could I possibly venture an opinion on the agreement or otherwise of the horoscopes. I was thus faced with a stalemate.

In the ordinary course I would have disposed of my friend stating that the horoscope was a fake; but the present was different; it was for purposes of marriage. More than even my friend, I became concerned with the future of the girl; for, any suggestion of fabrication of horoscope from me would, in the present state of our society, have done the girl immense harm; for her horoscope had been in circulation in that form for at least some years. It is in situations like that that the responsibilities of astrologers should be fully realised.

I had decided on a plan of action.

When therefore my friend came later, I smiled broadly and said, "I have compared the horoscopes and I am happy to tell you that they agree well."

"Glad to hear that. I think I can give the party my consent?" he asked.

"I should think so. But you said the girl's father too was an astrologer. Could I meet him?"

"Surely. I would have brought him but, you know, one can't be too sure of the result."

"Is he living in the suburbs?"

"No, at a few minute's walk from here."

"I see."

"If you like, I shall fetch him here in a minute."

"I would love to meet him."

With this signal my friend departed. While he was away I arranged my table in such a way that the new-comer would sit facing me. On the table I spread the almanacs lawyer-wise with the year of the girl's birth on top. Beside it, I placed my *pansupari* box purposely empty and asked my people to go away for a while.

I could hear the two men approach me conversing merrily. As soon as they entered, my friend introduced the new-comer to me as the girl's father. He was a middle-aged man with a respectable appearance.

Said the new-comer: "I am happy to hear that you also find the horoscopes agreeing well."

"You are right," I replied without looking at him and casually opened my *pansupari* box. Finding it empty, I called out my daughter who was not there. My friend, (the boy's father) came to my rescue offering to fetch some *pan* from the adjoining shop. I felt grateful to him and he left.

The new-comer and I were left together for a time. I cleared my throat and asked the gentleman, "Who cast the girl's horoscope?" I yed with the heap of almanacs fore me as I watched him.

"Why? I did it myself," he re- lied.

"Oh yes, I forgot that you are urself a good astrologer. But hich almanac do you generally llow?" I asked him.

"The Mutt's, you know."

"You mean these?" I said show- g the heap before me.

"Yes," he replied.

"If that were so, how is it that find some difference in the pla- tary positions in your daugh- r's horoscope?"

"What difference?" he asked emulously.

"They are absolutely different!" explained.

The new-comer made sure that was talking about his daugh- r's horoscope only, and, then oked at me up and down. The an was obviously rattled. How- er, he put on a bold face and id, "Possibly the date has been rongly entered by oversight."

"How could a date alone be rongly entered? For your infor- ation I can tell you that all the tries are false."

"That can't be," he replied.

"Would it interest you to know at I have been able to locate the rrect date on which the plane- ry positions were exactly the me as noted in the chart, and at, it occurred exactly two years fore the date you have written?"

The man became pale and start- perspiring profusely. He look- here and there and making sure that no one was in the house, came near me, clasped my hands and uttered in a whisper, "My honour and my daughter's life are in your hands, sir! I changed the date because my daughter is already 25 years; if she keeps on like this, no one will come forward to marry her. Please don't ruin us." Tears started flowing down his eyes.

"But do you think you can alter the destiny of your daughter by changing her date? Well, for the matter of that, you were not at all clever in changing the date and keeping the planets' place as they were."

"But, sir, hundreds of astrologers have examined this horoscope but none found this out. Further, I did not want to make more complications."

"Don't flatter me. You could as well have denied that you had any horoscope for your girl?"

"You don't know, sir, people will say that I suppress it because there is some serious defect in it!"

"Now, tell me this at least: is the present chart the correct one or the date you have entered is correct. You must say this on oath."

"I swear that the present chart is the correct one."

"That is sufficient for my purpose. I am not concerned with anything else," I replied.

"But please sir, you must not give me up." He implored once again.

I gave him my word of honour

that I would not divulge what had transpired to anybody in the world. He appeared satisfied.

My worry also was over, for, there was still a good margin between the ages of the bride and the bridegroom.

By this time my friend had returned with *pansupari,* fruits, sugarcandy and what not.

"We had a fine talk. I have explained to your would-be relative how well the horoscopes agree!" I said.

"Yes, yes," echoed the other man also, taking my cue.

At a signal from me, all the urchins of the building collected round us and we distributed the fruits and candy to them.

When my visitors were due for departure, my friend wanted to stay back to talk some other matter with me and so he politely escorted the girl's father upto the gate. After half an hour, he also left.

A few minutes after my retiring for the night, at 11 o'clock to be exact, my door-bell pealed and I shook my slumber and went to the door in my panties to see who the intruder was. Imagine my surprise when I saw the girl's father of the evening standing before me with profuse apologies!

"What can I do?" I asked him.

"Er..er.. I could not sleep. Did you by any chance happen to tell your friend what had transpired between us?"

"What makes you say that?" I asked.

"Nothing. Because he is your friend....and he stayed back..."

"What do you mean? When I told you that the matter was saf with me, it will be so for my lif We astrologers too, like the doc tors, have a code of ethics, w keep the confidence of clients lik a sacred trust. Please go and hav a comfortable sleep on this assurance." The man retreated.

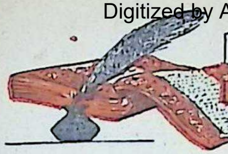
FRUIT OF GOLD—*Contd.*

ten per cent. natural sugar, and it is accordingly kept and used to produce molasses.

Throughout the centuries the orange has been a happy omen for mankind. The Chinese made it a symbol of happiness, and the ancient Persians regarded orange-trees as most suited for the parks of Paradise. From the obscurist Oriental screen-designer to the giant painters of the Renaissance like Titian and Botticelli, artists have recognised in the fruit a object of beauty as well as shining symbol of joy and fecundity—still the meaning of our us of orange-blossom at weddings.

And as George Herbert's "bus plant," the orange-tree, may yiel at least 100 fruits annually fo 40 years or more, it is clearly major blessing of mankind. Lon may these God-given fruits o gold bestow the glow of health.

[From *World Science Review*



SANSKRIT LESSONS

IV

QUESTIONS AND ANSWERS

Q. 1. बालकः प्रातःकाले किं पिबति ?
(Balakah pratahkale kim pibati?)
A. सः उष्णं दुग्धं पिबति ।
(Sah ushnam dugdham pibati.)
Q. 2. त्वं भोजनकाले किं पिबसि ?
(Twam bhojanakale kim pibasi?)
A. अहं भोजनसमये तक्रं जलं च पिबामि ।
(Aham bhojansamye takram jalam cha pibami.)
Q. 3. सः तत्र किं पठति ?
(Sah tatra kim patati?)
A. सः तत्र गणितशास्त्रं पठति ?
(Sah tatra ganitasastram patati.)
Q. 4. मध्याह्ने त्वं किं पठसि ?
(Madhyanhe tvam kim patasi?)
A. अहं चतुर्वादिनसमये वृत्तपत्रं पठामि ।
(Aham chaturvadanasamye vrittapatram patami.)
Q. 5. तत्र किं पश्यसि ?
(Tatra kim pasyasi?)
A. तत्र एकं सुन्दरं पुष्पं पश्यामि ।
(Tatra ekam sundaram pushpam pasyami.)
Q. 6. सः आकाशे किं पश्यति ?
(Sah aakase kim pasyati?)
A. सः तत्र सूर्यं पश्यति ।
(Sah tatra sooryam pasyati.)
Q. 7. रमेशः कुत्र क्रीडति ?
(Ramesah kutra kreedati?)
A. रमेशः क्रीडाङ्गणे क्रीडति ।
(Ramesah kridangane kreedati.)

Q. 8. किं त्वं न क्रीडसि ?
(*Kim twam na kreedasi?*)

A. अहं अपि प्रतिदिनं सायंकाले क्रीडामि ।
(*Aham api pratidinam sayankale kreedami.*)

Q. 9. सः प्रातःकाले किं वदति ?
(*Sah pratahkale kim vadati?*)

A. सः प्रातःकाले स्तोत्राणि वदति ।
(*Sah pratahkale stotrani vadati.*)

Q. 10. किं त्वं विद्यालये श्लोकं वदसि ?
(*Kim tvam vidyalaye slokam vadasi?*)

A. अहं प्रार्थनासमये श्लोकं एकं वदामि ।
(*Aham prarthanasamaye slokam ekam vadami.*)

EXERCISE 3

Translate questions 1 *to* 10 *and their answers into English.*

VERBS AND THEIR FORMS

कृ = To do

Singular

करोति (*Karoti*) = (He) is doing
करोषि (*Karoshi*) = (You) are doing
करोमि (*Karomi*) = (I) am doing

Plural

कुर्वन्ति (*Kurvanti*) = (They) are doing
कुरुथ (*Kurutha*) = (You) are all doing
कुर्मः (*Kurmah*) = (We) are all doing

ANSWERS TO EX. 2

(a) (१) पाठं शीघ्रं पठ (*Patam seeghram pata*)
(२) मम पाठशाला उपरि अस्ति (*Mama patasala upari asti*)
(३) जलं अधस्तात् अस्ति (*Jalam adhastat asti*)
(२) शीतं दुग्धं न पिब (*Seetam jalam na piba*)

(b) (1) This is my cheek. (2) The cow walks slowly. (3) The song is not sweet. (4) Why do you go down?

BHAGAWAN PARASHURAMA—*Contd.*

invoked the Fire God by *mantras* which were familiar to Rama, who, happy to see such civilized ways, smiled at the boy and received a pathetic smile in return.

When the family of the boatman were occupied in telling tall stories after their hearty meal, Rama drew near the boy.

"Where are you from?" asked the boy.

"I swam across the river," was Rama's reply.

"What is your tribe?"

"I am a Bhrigu. And you?"

"I am an Angira," said the boy hesitatingly.

"Oh, then we belong to allied tribes. What is your name?"

"Shunahshepa."

"Oh, what a name! The tuft on a dog's tail. How funny!"

"It is."

The other boy, whose name was Kadru, had gone to sleep. After some time, a wind began to blow and the boatman made preparations to launch the boat. When they were all on board Vibhu tied the rope which had been fastened to the feet of each of the boys to a peg. He tried to do the same with Rama; but as the latter was beginning to defy him, he saw Shunahshepa signalling to him to submit to the indignity. He was highly attracted to the Angira boy, with his frank open eyes and soft pale face, so he quietly let Vibhu tie his legs to a peg also. All night Shunahshepa sat holding the rope of the sails, while Rama, after the strain of the last few days, slept soundly.

In the morning Vibhu kicked Rama to arouse him from his sleep. He woke in a fury and clung to the feet of Vibhu, who fell prostrate in the boat with a wail of helplessness. His father and brother ran to his help.

"You dare to kick the son of Jamadagni," shouted Rama but before he could fall upon Vibhu, the old boatman intervened.

"If you touch this boy again, Vibhu I'll break your bones. You know how valuable he is?" He turned to Rama. "Don't worry, my dear boy. Vibhu won't worry you again. Go and take your dip in the river."

They took their bath, were given some food and were then pushed into the chest. Again at the mute request of Shunahshepa, Rama agreed to be locked in. There were three of them, Shunahshepa, Rama and Kadru. The box was big enough to let them sit comfortably, but as soon as the lid was closed, Kadru began to cry: "I want to go to my mother."

[*To be Continued.*]

Olympic Games

IN a world torn with strife and on the brink of war, Melbourne in far off Australia had been chosen as the venue of the Olympic Games. Thither had flown the top-notchers in various realms of sport and wizards of hockey and football. 4,500 athletes from 68 countries participated in this year's 16th Olympiad. India retained the much-coveted hockey title, beating Pakistan by a solitary goal in the final.

The origin of the Olympic Games is lost in the mists of antiquity. Whether they owed their origin to the east or the west, the inspiration must have undoubtedly been oriental, for in our *Ramayana* and *Mahabharata*, we find references of periodical sports and tournaments including archery, wrestling, sword-play etc.

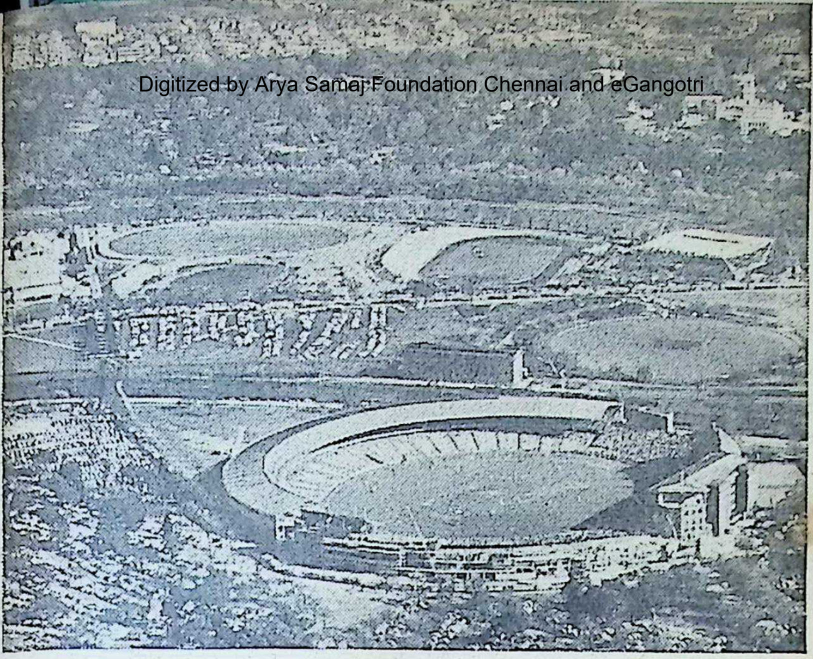
Greece which attached the greatest importance to the building of the body beautiful was keen about the healthy development of sports and it was in the soil of this ancient country that the Olympic Games took root.

Research scholars are at variance in regard to the birth of the Games. According to some, they were initiated on the Olympic plains in Greece when Zeus, a Greek God wrestled with Cronus for the control of the world. Another school says that it originated when Apollo participated in a boxing bout with Ares. A third school connects it with a crafty diplomat Iphitus who seems to have suggested games as a unifying influence in the then discordant Greece.

After some time during which even friendly rivalry in the arena of sports was unavailing as a cementing factor, peace came to war-torn Greece. And it appears the Delphic Oracle advised the Games to be renewed as a means of creating and preserving peace and understanding.

Famed rulers of Grecian States are credited with restoring the Games in 776 B.C. The kindling of the historic Olympic flame took place at Athens at the site of the ancient temple of Zeus where the olive branch was ignited by sun's rays. At the colourful ceremony appropriate passages were read extolling the virtue of peace. The torch relays go back to this period. After a period they were stopped but were revised in the 16th Olympic held in Berlin in 1936.

In ancient times, many of the modern games had not been developed and Olympic contests were



The Olympic Stadium at Melbourne

nfined to athletic duels staged in background of fine arts such as usic, poetry, literature and ora- ry. Gradually new contests such chariot-races, javelin-throws c. were added. The winner of ch Olympiad event was given a reath of laurel leaves, and pri- leged to build a monument or y other form of memorial sig- lising his triumph.

The Olympiads were held at in- rvals of four years. Their nue was the mountains of Olym- a, studded with temples. The mes reached their zenith in 464 C. They were confined mainly Greeks for another three cen- ries. Even after the conquest of eece by Rome, the Olympics were continued with the conquerors as spectators. Later they became participants. Gradually, there developed rivalry between the Romans and Greeks, the entry of professional athletes adding to the differences. When rivalry deepened Emperor Theodosius of Rome decided on the abolition of Olympic Games and issued an order suspending them in 392 A.D.

Later, in the eighteenth century A.D., a Benedictine monk, Bernard-de-Mont-Fancon attempted to revive the Games. His efforts did not make much headway. After a few years, Dr. Brook, an Englishman formed a Pan-Athenian Athletic Association on Sports and a Pan-Hellenic Association in Athens while German archaeologists excavated the ancient city of Olympics which was in ruins. Since 1862, a dozen Olympic games have been staged. In 1906, the games were held in Athens. London, Stockholm, Helsinki and other cities had the honour of acting as hosts to Olympic heroes. More and more nations from all over the world began to participate in the contests.

Currently, they are held at intervals of four years. The Games are the converging points of athletes from all over the world. Among the items included in the programme are hockey, soccer, swimming, equestrian sports, pentathlon and art competitions. Only natives or naturalised subjects of a country are qualified to compete under the colours of their respective countries.

Since those far off days along with the advancement of science and technology there has also been a perceptible improvement of the physique and staying capacity of man. The progress of aviation has brought together athletes of many nationalities for friendly encounters where their mettle is tested. The singing of the Olympic hymn by the choir accompanied by massed bands adds a picturesque touch to the Games. A fleet of sports writers from all over the world accompanied by a barrage of cameramen flash the results of encounters to every country where they are played up in print and picture in newspapers. The words of the present Olympic Hymn and the Recessional were written by Rudyard Kipling.

SANE LIVING—*Contd.*

a friend and receiveth the benefit thereof.

He turneth away his ear from his own praise, and believeth it not: he is the last in discovering his own perfections.

Yet as a veil addeth to beauty, so are his virtues set off by the shade which his modesty casteth upon them.

But, behold the vain man, and observe the arrogant; he clotheth himself in rich attire, he walketh in the public street, he casteth round his eyes, and courteth observation.

He tosseth up his head, and overlooketh the poor; he treateth his inferiors with insolence, and his superiors in return look down on his pride and folly with laughter.

He despiseth the judgment of others; he relieth on his own opinion, and is confounded.

He is puffed up with the vanity of his imagination; his delight is to hear and to speak of himself all the day long.

He swalloweth with greediness his own praise; and the flatterer in return eateth him up.

[To be continued]

ttara Kanda—10

N. Chandrasekhara Aiyar

RAMA MEETS HIS SONS

PREVIOUS STORY

At the behest of Rama, Satrughna sets out to kill Lavanasura. On the way he stays in the 'ashrama' of Sage Valmiki. That very night Sita gives birth to the twins Kusa and Lava. Resuming his journey Satrughna reaches the bank of Yamuna where he kills Lavanasura when the latter was without his divine weapon. After staying there for twelve years, Satrughna pays Rama a short visit. Rama revives the dead child of a brahmin. Agastya explains the origin of Dandakaranya.

ONE day Rama sent for Bharata and Lakshmana and told them of his intention perform a Rajasuya sacrifice. ith all humility, Bharata disaded him from his wish, pointg out that though he was the knowledged suzerain of the hole country, still there might one or two recalcitrant kings vassals whom he may have to ht and conquer; and this would volve killing. Bharata said he as not competent to advise on a atter like that; he only remind- Rama of the possible consequces. Far from being angry, ma was glad at Bharata's counl; good advice was to be acpted even from youngsters. ything that involved harm or injury to anyone else was to be strictly avoided.

Lakshmana thereupon suggested the performance of an Aswamedha sacrifice and detailed the story of Vritrasura whom Indra killed for no other reason than that he was a possible rival to himself. Vritrasura was a wise ruler of righteous conduct. His kingdom flourished, the earth yielding plenty and the people enjoying happiness. He nominated his son to rule on his behalf and went to the forest to perform austerities for the acquisition of even greater merit. This aroused Indra's jealousy.

Indra went to Vishnu and begged him to help him in putting an end to Vritrasura. Vishnu declined but gave Indra the Vajra weapon and also one third of his strength. With these aids, Indra was able to fell down Vritrasura's head at one stroke.

As soon as this happened, the sin of a brahmin's homicide took firm possession of Indra who became dazed and stupefied as if possessed by a spirit. His pitiable condition made the world itself unhappy. Thereupon the gods with their preceptors performed an Aswamedha sacrifice as a propitiatory ceremony. When it was concluded, Indra was rid of the sin that had afflicted him. The sin divided itself into four parts and took their appropriate refuge. Rama thereupon concluded with the story of king Ila, who was also relieved from the effects of a curse by performing Aswamedha.

Orders were issued by Rama for the celebration of the sacrifice. His brothers and *gurus* assembled together for making the necessary arrangements. Lakshmana was asked to send word to Sugriva and Vibhishana asking them to come to Ayodhya with their friends, relations and retinue. Other kings were also to be invited. The queen mothers were to attend. The golden image of Sita was to be taken also. Special invitations were to issue for rishis and brahmins. Pandits well-versed in the *sastras* were to accompany Bharata to the place where the ceremonies were to be performed at some distance from the capital. People from all quarters of the kingdom were welcome. Provisions, stores, moneys were to be taken to the holy spot by Bharata. Temporary shops were to be established. Hosts of servants were to be in attendance.

Having made all the necessary arrangements, Rama sent out a dark-brown horse under the care and protection of Lakshmana. The ceremonies progressed. The kings who came there with presents and tributes were looked after by Bharata and Satrughna. Sugriva with his retinue served the brahmin guests. Vibhishana and his rakshasas attended on the rishis. The vassal chiefs looked after other duties. Gifts of food, money and raiment were made in such abundance that no one could want more. There was none in that huge assemblage who looked dissatisfied or discontented. The *munis* who had gathered to see or participate in the ceremonies exclaimed that they never saw a sacrifice performed on a more lavish scale at any time before by any previous monarch.

As the ceremony was in progress, sage Valmiki arrived with his disciples and pitched his camp at a solitary place away from the spot where the sacrifice was being performed. He asked his two *sishyas*, Kusa and Lava, to sing the *Ramayana* merrily near the

tes of hermits' huts and brah-
in residences.

They were to sing the story
ithout any nervousness or shy-
ss and in full melody on the
ads that had been laid tempo-
rily and also in front of the
arters allotted to the kings.
ey were also to sing the song
the gates of Rama's residence
d at the place where the rituals
ere going on, especially in the
aring of the preceptors. They
ere to live on the fruits which
e sage gave them and thus re-
sh themselves. If Rama asked
em to sing in the presence of
e rishis, they were to do so.
venty *sargas* were to be recited
ch day and not one little coin
as to be accepted by them as a
esent from anybody. If Rama
ked them who they were, they
ere to state that they were Val-
ki's *sishyas*.

Next day the lads sang the *Ra-*
ayana story wherevor they
uld. Rama heard about them
d their musical talents. After
e *yagna* ceremonies were over,
large concourse of people gath-
ed at Rama's direction to hear
e songs of Kusa and Lava. The
semblage consisted of expert
holars and musicians and fam-
s singers. Before this huge as-
mblage, the two boys appeared
d began to sing the *Ramayana.*

The people who observed them
ticed a remarkable resemblance
tween them and Rama. But for
e matted hair and the bark garments, there was in fact no difference between them and Rama in appearance.

When the recitation for the day was over, Rama ordered his brother to give each of them eighteen thousand gold coins. The boys politely declined to accept the gift stating that residents of forests like themselves were content with roots and fruits for food and needed no gold. Everyone was surprised at this refusal. Questioned by Rama they said that the *Ramayana* was the work of their *guru,* Valmiki, and that if he was so pleased they were prepared to sing the whole of it little by little from day to day.

The public recital was held in the afternoons. For many days, Rama heard the story of his life sung in entrancing music and he came to know that the young lads were the sons of Sita. In the presence of the assembled gathering, Rama despatched messengers to sage Valmiki to find out if Sita's conduct was free from sin and whether she, with his permission, would establish her innocence and purity, before the assembly. If she was prepared, she might do so next morning.

The messengers went to Valmiki and conveyed to him Rama's wishes. Valmiki told them that she would do the swearing as desired by Rama; the husband was indeed the god of the wife. Rama was highly pleased by the message that was brought back by the messengers and proclaimed that the ordeal would take place the next morning in the presence of the public and at the sacrificial altar itself.

Numerous were the sages who gathered to witness the event and among them were Viswamitra, Durvasa, Satananda and Bharadwaja. Besides them, many vanaras and rakshasas were also present. The general public was there in large numbers.

Hearing that the assembly was ready in expectant silence, sage Valmiki came to the place closely followed by Sita with folded hands, downcast face and tearful eyes. On seeing them, there was a flutter of excitement among the spectators.

Reaching the centre of the assembly, Valmiki announced himself. He exclaimed pointing to Sita by his side and turning towards Rama "This is Sita of righteous conduct who was abandoned near my hermitage by you in deference to unfounded gossip. She is now going to give you proof of her purity and seeks your permission. These boys are her sons by you and I speak the truth. I am the tenth son of Prachetas and have never uttered a lie. I have performed penance for thousands of years. Let me here and now declare that if Sita is not of virtuous conduct I shall lose all the fruits of this penance. I have done no harm to anyone by mind, speech or action; if Sita is sinless, I shall enjoy the fruits of the benefits of sinlessness. I took Sita under my protection after satisfying myself by intuition that she was pure and chaste. She had no other god excepting yourself Rama. You abandoned her afraid of scandal and she is now going to swear her chastity before this august assemblage." Thus addressed by Valmiki, Rama replied "I know full well that you are speaking the absolute truth. Sita underwent an ordeal before the gods in Lanka and I accepted her only afterwards. I deserted her because of the scandal I heard. Please excuse me for this conduct I know for certain that the twins are my sons." All the gods were there too. A gentle and fragran breeze blew over them all. Sit in orange-coloured robes then uttered these solemn words with hands folded and face bent down "If even in mind I have never thought of anyone else but Rama may the earth open out for me If I have always worshipped Rama in mind, action, and speech, may the earth open out for me! If it is true that I do not know anyone else but Rama, may the earth open out for me!"

As she finished this swearing, a divine throne shot up from the earth borne by four big, radiant and bejewelled *nagas*. The Goddess of earth took Sita by her hands, wished her welcome, made her sit on the throne and descended into the lower regions, to utter amazement of the spec- ors. Some in the gathering re overjoyed at what they saw. me went into contemplative yer. Some looked at Rama and ne at Sita. The gods exclaimed ell done" "Well done." Flowers pped from the sky.

fter Sita disappeared thus, ma hung down his head in sor- v and wept loudly. He got en- ed with the earth for snatch- away Sita in this manner and eatened to work havoc against if she did not yield up Sita her original form or take him also so that he might live with beloved.

od Brahma who was present re reminded Rama who they lly were and why they were n. She preceded him to the per world and he would soon her there. Brahma further d that Valmiki's *Ramayana* nprised even events that were follow thereafter inasmuch as could see with his divine vision that Rama should hear the ry right up to the end.

onsoled in this manner by no er than the creator himself, ma's grief became assuaged newhat. He told Valmiki that remaining portion of the *Ra- yana* was to be recited the t. So saying he took his two s by the hand and went to the rificial altar.

hat night was spent by Rama distress over separation from ; he did not have peace of mind; and he continued in the same mood of inconsolable grief next day also when the sacrifice ended. As he did not see Sita anywhere he thought that the world had become empty.

He gave leave to all the guests to go back to their countries and homes. Having Sita ever in his heart, he came to Ayodhya and ruled over the kingdom more in sorrow than in joy. He performed many sacrifices called Vajapeya, Agnishtoma, Atiratra and Gosova. As his rule was righteous, the kingdom was prosperous. The people were happy. There were timely rains. There were no diseases and no illnesses and no premature deaths. There was no poverty either. In course of time Rama's mother Kausalya departed from the world. She was followed by Sumitra and Kaikeyi. Rama paid particular attention to the worship of the manes of his ancestors. Thus things went on.

Yudhajit, the maternal uncle of Rama and king of Kekaya, sent word to him through his preceptor Gargya that there was a flourishing country near his kingdom on either bank of the Sindhu river which was in the occupation of some *gandharvas* and that it would be well if Rama made it his own. No one else could conquer those *gandharvas*. Rama accepted the suggestion and directed that Bharata should go there with his two sons Taksha and Pushkala and after defeating the *gandharvas* he was to divide the kingdom into two halves between the two sons.

Bharata and his two sons marched against the *gandharvas'* territory; and Yudhajit joined forces with him. They attacked the *gandharva* city. The battle which ensued lasted for a week in which the *gandharvas* lost. Bharata occupied the kingdom. He established Taksha as the king in Takshasila and Pushkala as the king in Pushkalavathi. After building up and conserving the two kingdoms for a period of five years, Bharata returned to Ayodhya.

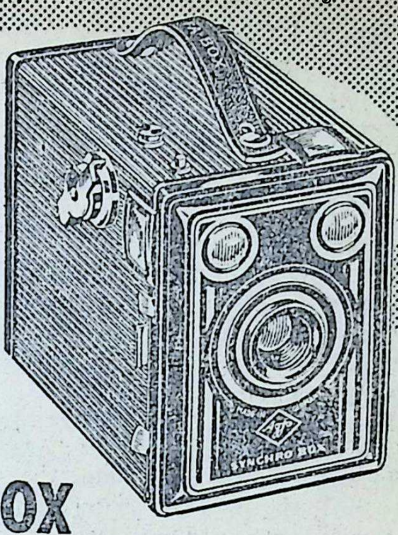
Rama pointed out to Lakshmana that his sons Angada and Chandrakethu were fit to become rulers and he asked his brother to choose the territory which can be assigned to them. Lakshmana selected Karupatha, which was both in the west and in the north. Two cities were founded, one called Angadeya where Angada was set up and the other named Chandrakanta where Chandrakethu was established. Lakshmana returned to Ayodhya after a stay of a year in his sons' kingdoms.

After the lapse of some years, the god of Time appeared before the gates of Rama's palace in the guise of a hermit and asked Lakshmana to announce him to Rama stating that he was a disciple of Atibala. Rama received him with due ceremony and reverence and asked about his mission. He wanted to know what was the message of his master. The visitor insisted that the conversation should be a secret one and that Rama was to put to death anyone who saw them talking or overheard their talk. Rama agreed and told Lakshmana that he must keep strict guard at the gates so that no one could enter or hear.

When they were alone, the hermit told Rama who he really was He carried a message to him from Brahma himself. Rama was no other than Vishnu and he had taken birth in this world for ridding it of Ravana's oppression This was over and he had stayed the allotted time. It was time fo him to return to his own world But if he wanted to continue o the earth he was welcome to d so, as he was the Lord himself Rama answered that the wish o the gods was a command to him and that he was ready and prepared to get back to the celestia regions.

As they were conversing with each other, sage Durvasa appeared at the gates and asked Lakshmana to announce his arriva without a moment's delay t Rama. Lakshmana told him tha Rama was engaged for the time being and that he might be pleased to wait for a short while. Bu Dursava flew into a rage and ex claimed that if his arrival wa not intimated to Rama forthwith he would curse the brothers, the kingdom and the royal line

[*To be continued.*



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Our Fortnightly Profile—60

CHOU EN-LAI

STRANGE it may sound but if a poll were taken as to who, among the top statesmen of the world today, is the most socially eligible, Mr. Chou En-lai (pronounced roughly Joe 'n Lie) Prime Minister and Foreign Minister of China, will top the list. Slick, dapper-looking, self-possessed and witty, Mr. Chou carries himself with perfect ease in the highest counsels of the world. His boyish face jettisoned by dark bushy brows, trim, erect body encased in the dark-blue tunic revealing slim expressive hands, and his knowledge of many important European languages have made him a seasoned diplomat and negotiator. But despite this unanimity of opinion of his exterior, people have not failed to describe him as differently as a Tallyrand, a Molotov and what not.

They say circumstances shape a man, and, from the known events of Mr. Chou's life, one is inclined to substantially agree with that view. For, the circumstances of his life have made him become a top communist, although born in a family of mandarins, i.e. in comparative wealth and luxury. Chou was born in 1898. His father was a government official accordin to one version and a business ma according to another. Chou mother died before he was o year old and his father, who re married, gave over the boy to hi brother who was childless, to rais him. His foster-mother describe Chou as an "ordinary man, goo tempered, very smart and ver eloquent and persuasive."

Chou was given a western-styl education. While studying at th Nankai University, contrary t expectation, he became an agitator, speaking long hours in th school-cellar and open fields. H also became a good actor an having delicate features, playe female roles successfully. Ultimately he found himself in troub and was thrown into jail for som time.

What made Chou land into th communist fold was an unhapp love affair. He is said to hav ved a wealthy Chinese girl, but he girl's parents chose to give er away to another man. This aturally embittered him. Chou, owever, later married Teng eng-chao, a fellow agitator, his resent wife, who runs the China's omen's Federation. They have o children.

The Mao-Chou combination arted in the early twenties. ao was a librarian in the Peking niversity. At the latter's sugestion Chou threw up the sponge nd went to Paris for working in e coal mines; but being fed up ith the pike, he took up the ammer and sickle and when the hinese Communist Party was rmed in 1921, Chou became its ranch organiser in France and ermany pooling the Chinese ving overseas. He returned to hina in 1923 and thence visited oscow. Since then he was uch sought after as a clever, able nd ruthless revolutionary.

While Chou was heading the hampao Military Academy, he rst came in contact with Marshal hiang Kai-shek with whom he ad much to do later and whom e ultimately gave up as an "inompetent military tactician." ut that has not precluded him om inviting the Marshal prently to join him in the governnce of the People's Republic of hina!

The story of the Chinese Civil ar and the part played by Chou the transition of China into a mmunist state is a long and tortuous one. Suffice it to say that as a result of it, Chiang was left high and dry in the beaches of Formosa with most of his army men turned Red and Chou is credited with having brought about this consummation in a legendary manner. He is said to have escaped from Chiang's men by a hair's breadth and evaded the $80,000 price on his head by shaving his brow and growing it on his chin!

Even among the communist fold, Chou had the agility to side Li Li San for years but ended up on the victor Mao's side, becoming head of the military affairs bureau under Mao.

The rival camps in which he had found himself at different stages of China's political revolution have not made any difference to him. He is just the same glib-tongued, agile, ever smiling diplomat waving his hats even to his "enemies" and his bon-homie is unmistakable. He made a name for himself at Geneva in 1954, at Bandung in 1955 and elsewhere. He is number two or at best number three in China's political heirarchy.

Although Chou is neither a political theoretician nor a profound thinker or writer, he has in him what Mao lacks and he is famous more outside his country than within.

Whatever has been the vicissitudes in the past, as one of the undisputed leaders of a very large

[*Continued on page 64*]

QUESTION BOX

ANSWERS by K. M. Munshi

Kulapati Sri K. M. Munshi has kindly agreed to answer in these columns questions from readers of Bhavan's Journal on topics falling within the scope of the Journal.

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Sri J. Malla Reddy, Tearpol, Medak Dist.

Q: *What is the actual definition of Nastic and Astic?*

A: An *Astik* is one who believes in God and has faith in Him; a *Nastic* is one who feels himself so important and all sufficient that he can do without God.

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Sri K. Balakrishnan, Kirkee, Poona-3.

Q: *Mr. Stephen Spender finds the conception and evaluation of bourgeois Art different from those of the working-class Art. Is Art divisible like this? Even if Mr. Spender's views may be correct, with respect to the Western Art, can they hold good in the case of our own Art? Or indeed, can Art be divided along geographical lines at all?*

A: 1. Beauty, which art is intended to represent, has no national frontiers and no class-war implications. To divide art as bourgeois art and working-class art is a Marxian myth.

2. An artist is born; whether he is born in a palace or in a hovel is a matter of accident. But, as things are, each artist gathers his experience and materials from his own surroundings. Naturally, therefore, in his artistic creations he projects the outlook drawn from this experience and materials.

3. An artist, born in a palace, therefore, would be inspired by his surroundings; and so would a workman from his own surroundings; but whether he is able to create beauty depends on his inborn sensitiveness, his creative faculty and the intensity

of his yearning after the beautiful, not on his surroundings. A Mira, who is born in a palace, drew inspiration from distant Vrindabana, which she possibly must have visited only for a while. A Kalidasa in his *Meghaduta* describes the beauty of the whole of India. Some artists, therefore, easily outgrow the narrow confines of their surroundings in which they are born and brought up, and become universal.

4. Possibly, the author of the *Bhagavata*, one of the high watermarks of artistic achievement, was a poor Brahman, who lived on alms. Tulsidas, the author of the world's masterpieces, lived on precarious support in his earlier years. And some of the sculptors of the Khajuraho and Konarak Temples lived in comparative luxury. This division of bourgeois and working-class art, therefore, is fictitious.

5. In a superficial sense, art is divided along geographical lines. An artist of India and one of France, for instance, each have a different artistic and cultural heritage which would naturally colour his technique and outlook. But in each one there is Beauty which is Universal. One can, therefore, admire the beauty of *Psyche* of Lord Leighton, the *Mona Lisa* of Leonardo Da Vinci, *Venus De Milo* of some ancient Greek artist, the *Mahishasura-mardini* of Mammallapuram, the *Devata* of the Raja-Rani Temple of Bhuwaneshwar and the Japanese paintings of dainty Geisha girls, irrespective of national outlook and technique of different countries.

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Sri K. V. Mahalingam, M.Sc., Madras-6

Q: *It is generally agreed by many people within and outside our country that Hindu religion and form of worship and scientific progress of India (based on the advances made in Western countries) cannot go hand in hand and that the two are poles apart. It is said that one can increase the hold on our people only by making us lose faith in the other. Christianity seems to have blended with the type of progress made in Western countries. Will you kindly explain whether our religion and the type of progress we are planning are really reconcilable?*

A: I do not agree with the view that Hinduism and scientific progress cannot go hand in hand in India. Hinduism consists of (1) a Central Idea, (2) certain fundamental values and (3) rituals, forms and beliefs which have changed from age to age. The rituals, forms and beliefs, formed in earlier ages, have to be changed to suit advancing knowledge and changing conditions. But the Central Idea and fundamental values are eternal and ever-inspiring. If they are vitalised, new rituals, forms and beliefs would be shaped to meet the needs of of our age.

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Sri S. Dattatri, Tirthahalli.

Q: *Is 'linguistic loyalty' a danger to the progress and welfare of our country?*

A: Perhaps I was the first to bring into general usage, if not to coin, the word 'linguism' for what you call 'linguistic loyalty'. Linguism makes one's own language the basis of a group sentiment for power politics. It is an intolerant and aggressive sentiment which, as I have repeatedly said, undermines nationalism and lets loose disruptive forces. We have seen how Linguism has been marring the fair face of our country during the last two years. And nothing distresses me more than the fact that, for a moment, several parts of the country are in the grip of this linguism.

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Sri K. Balakrishnan, Kirkee, Poona-3.

Q: *To the classic controversy of Machine Vs Human labour, do you think India can give a reply. India being on the threshold of a belated Industrial Revolution?*

A: 1. There cannot be a categorical answer to your question. The relative place of machine and human labour in a country depends upon its peculiar conditions. In America, every able-bodied human being is employed, in spite of the fact that machines do a lot of work; in India, there is tremendous man-power available, and if work is automatised by machines all at once, people will starve.

2. There is nothing absolute about these discussions. It all depends upon the need of a particular country. Both machine and human labour have to be utilised so as to produce the maximum of benefit to the country and as widespread an employment as possible.

CHOU EN-LAI—*concld.*

chunk of humanity in the East at present, he seems to be aware of his great responsibility and let us hope, that representing as he does a country known for its practical wisdom for centuries, he will rise to the highest occasion when it arises.

APARANJI SHUTS OUT VIKRAMA

During one of his half-yearly exiles King Vikrama with Bhatti went to Rajapuri, disguised as jewel merchants. At that time King Vikrama makes acquaintance with a courtesan by name Aparanji who, in order to revive her late paramour Appaji treats him extremely well. But Bhatti is sceptical of her.

"I AM sorry to have to contradict your Majesty's opinion," continued Bhatti, nd truth is always unpalatable. I ope to establish my theory day."

"How?" asked Senior.

"Tonight while returning, kind- ask her to cut off her breast d give it to you," said Bhatti ith a stern countenance. Kanti nior biting his lips thought riously.

Looking at the way Aparanji haved, he could not believe even wedded wife would love him in ch a manner and put up with l the humiliations he had been flicting. If her heart was not t on him, why should she beave in that way, he wondered. r was it the intention of Bhatti drive a wedge between him and e lady by inciting her on the one nd by humiliations and disfiging her at the same time?

Kanti Senior wanted to find out ce and for all the truth about e matter and so he went that ght to Aparanji's house. She s her old self, and showed little pugnance towards him. Steeling his heart, he got from her willing hands, what his outrageous minister had wanted and ran to the inn.

Finding Kanti Junior, the Senior flung what she gave, at his face, and asked: "What do you say now?"

"I have no reason to change my opinion now. Give me eight days' time to prove her hypocrisy to the hilt", replied Junior.

"Oh! You have still not changed your mind! However, I agree to you on this condition: if you fail to prove your contention, you will be subjected to those very humiliations which you so callously prescribed on her."

"Yes; I too have one condition: you should stop visiting her for eight days from now," replied Junior.

"I promise", agreed Senior and retired.

For eight days thereafter the Kanti brothers concentrated on their business, namely, selling gems. Beyond a certain reticence on the Senior's part there was no difference in the relationship between the two.

Early on the ninth day Kanti Junior said "Your Majesty, I am going to demonstrate to you that my opinion of Aparanji is the correct one. May I therefore request you to follow me without asking any questions?"

"Yes" replied Senior demurely and did as he asked. The two merchants collected all their belongings, swung their wares on their shoulders, paid all their dues and called on some important people to bid them goodbye. All of them were surprised at their sudden departure, but Junior explained that they had some pressing work at home.

After leaving the environs of the city, the merchant brothers walked for about four miles and entered a forest-path. After going a few yards, Kanti Junior selected a clean patch of ground adjoining the pathway and addressed Senior. "May I now request you to lie hidden behind the thick bush yonder and keep watching what I do, without coming out?"

"Yes," agreed Senior wondering what else he had up his sleeve.

Kanti Junior collected some dry fuel and carrying them together to that spot started to make a fire. When the fire grew big, he fed it with more fuel and leaves. The fire began to rage. Suddenly Junior began to beat his breast, pull at his hair and loudly lament.

Some passers-by who noticed it came near him and asked "Why are you weeping?"

"My brother Kanti Senior and I were returning. A deadly cobra which crossed our way bit my brother who fell dead instantaneously. I am doing his last rites by burning his body here—*oom—oom—*".

The travellers expressed their sympathies and started resuming their journey. Then Junior beckoned to them and asked "Are you going to Rajpuri?"

"Yes," they replied.

"Will you do me a favour? At Rajpuri, there is a famous danseuse by name Aparanji. My late brother was her favourite lover. Will you kindly convey to her that Kanti Senior died by snake-bite and that his brother is doing the last obsequies by burning him here and that he will soon depart?" requested Junior.

"Surely, we will", they replied and departed.

When Aparanji heard that

nti Senior had died and his dy was being burnt near the rest-path, she immediately put her best dress, applied oil to r head, wore red flowers, and ught audience before the King ho granted it immediately.

Represented she: "Your Majesty, y favourite lover Kanti Senior s died of snake-bite in the rest yonder at the fourth mile. am going to enter his pyre as s faithful spouse; please permit e to do so."

The king guffawed hilariously d said: "If that man is gone, ere are umpteen paramours to it on you! If you people start having like this, what is the rld coming to?"

"You must forgive me; but I ve made up my mind," replied aranji and with the king's nsent started walking briskly vards the forest.

Kanti Senior who had been tching the drama enacted by nior suddenly saw at the far stance, the silhouette of Aparanji hurrying towards them. He d no further doubt of Aparanji's tention to immolate herself at s supposed pyre. So he came t of his hiding and accosted nior, "What more trouble are u going to put me and the lady ? Look! She will be here in a v minutes: Do you still doubt r love for me? And now I must rn you: if anything amiss happens to her—I suspect she will st certainly fall into this fire —I will hold you fully responsible for the crime. Do you hear?"

"I do; but why don't you wait and find everything for yourself?" replied Junior, losing his patience.

"That means you still hold on to your opinion? You must have been a stone in your last birth!" exclaimed Senior, disgusted.

Kanti Junior laughingly replied, "I am sorry to tell you I am more than ever convinced that Aparanji has the least little love for you!"

"You are a monster in human form!" retorted Senior.

"Please wait and see; she will be here now and so, kindly hide yourself" entreated Junior.

When Aparanji came near him, Junior re-enacted the drama about his brother's death so well that she did not even wait for its confirmation. Aparanji had remembered Mother Kali's tip even to immolate herself in the fire if need was.

She contemplated therefore for a few moments on her beloved Appaji and closing her hands in prayer, entered the raging fire coolly.

Kanti Senior who was watching her intently rushed to save her, but Junior put out his strong hands and forbade him from doing so. In a second, her whole figure was enveloped in the flames and she was no more to be seen.

Kanti Senior stood stupefied. For a moment the whole world became extinct for him. But

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Junior shook him from his stupor and said "Your Majesty! Now let us push ahead. Please invoke your family deity Bhadrakali and bring back Aparanji to life!"

At this Kanti Senior became animated and prayed fervently to Bhadrakali for Aparanji's restoration. Kali appeared before him and gave him a pot of holy water, a holy wand and sacred ashes with which She said he could revive her.

Kanti Senior accordingly sprinkled the sacred water on the huge fire before him which died down immediately. There inside was the body of Aparanji fresh and charming. When he smeared the ash all over her body and touched her with the sacred wand, she sat up a lovely, all her blemishes having evaporated.

Standing up, she asked Kanti Senior without even looking at him: "May I request you to give me more of these sacred things?".

Kanti Senior instinctively handed over to her the pot of water, the wand and the sacred ash left over. On receiving them, Aparanji walked home briskly without once looking back while the Kanti brothers looked on her receding form, petrified.

Reaching home, Aparanji broke open the door of her bed-room where she had deposited the embalmed body of her late paramour Appaji. She opened the box reverentially, and with trepidation, sprinkled the holy water on the body, smeared the holy ash an touched it with the wand. As i by a miracle, Appaji sat up several years younger. When A looked up, he was immediatel locked up in the fervent embrac of Aparanji from whose eyes flowed tears of joy.

For a time Kanti Junior, i.e Bhatti was standing silent at th forest, but King Vikrama shoo him from it with the questio "And now what do you propose The bird has flown!"

"Please follow me; we sha catch it," replied Bhatti and together they walked towards th city-inn where they waited ti dusk.

At nightfall Bhatti said: think you can take the night o from me and visit Aparanji if yo feel like it."

"I would love to," replied Kin Vikrama eagerly.

"Please go," said Bhatti and Vikrama jumped into the street.

In a few minutes Vikrama foun himself racing along the step leading to Aparanji's balcony an tapping at the doors of her bed-room from which heavenly incens was issuing in profusion.

"Who is there?" asked Aparanji's voice and in a few seconds the door was slightly opened an Aparanji herself stood at the doo

King Vikrama smiled eagerly a her, but Aparanji cut it short saying, "I can't see you now" an shut the door on his face.

[*To be continued*

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OUR BOOK SHELF

THABHOOSHANI (In Sanskrit). By M-M. N. S. Ananthakrishna Sastri. Published by he Author. Copies available at 3.G. Paul & Co., St. Francis Joseph St., Madras-1. pp.400. Price Rs. 20/-.

Sri Nigamanta Desika, a 14th ntury disciple of Sri Ramanujaarya, spearheaded the Visisdwaitic attacks on the monistic ctrines of Sri Sankara in seve- l of his works, both in Tamil d in Sanskrit, *Sata Dushani*—a ndred refutations—being his *gnum opus*. In this last named rk, he reduces all his objecns to a systematic and serial ttern. They range over the hole field of Adwaitic literature d such topics as the nature of rahman, the unreality of the orld, the meaning of *Atha* in the st of the *Badarayana Sutras,* etc. It is not as if all these objecons were not forestalled by the reat Sankara himself. His sysm being logical, cogent and trationally faithful, most of these jections can be found to hold water. Between Sri Sankara, adhusudhana Saraswati and Sri ppaiya Dikshitar, they expose e feebleness of every possible futation of the tenets of dwaita.

The great merit of the present work consists in this that, for the first time, Vedanta Desika's refutations are taken up one by one for critical examination and each one of them wilts under the weight of authority and reasoned arguments, developed by the author in his characteristic polemical profundity. This book will be found to be extremely useful to the scholar making a comparative study of different schools of philosophy.

In passing, it may be mentioned that though Sri Desika designated his work *Sata Dushani,* it does not contain literally a hundred objections. In this context, the *Sata Bhushani,* applied to the work under review must be viewed only as the measure of the spirited rejoinder which *Sata Dushani* had been the means of evoking. We have no hesitation in commending this book to the serious students of our philosophy.

T. A. V. Dikshitar.

THE GLORY AND GOAL OF LIFE: By Swami Rajeswarananda. Published by Upanishad Vihar, 70 Venkatesapuram, Ayanavaram, Madras-23. pp. 300. Price Rs. 3/-.

This is a handsome volume containing a collection of the editorials of Swami Rajeswarananda in *The Call Divine*, besides a few passages from his book *Your Birthright*. Each page breathes the mellow wisdom of its writer. Although in the nature of a miscellany because there is no mechanical continuity, the different chapters have a unity of purpose since they deal with the fundamentals of ethics, religion and humanity. In moments of despondency or despair, even a cursory glance at the pages at random will have tonic effect. Free of all jargon, written concisely and clearly, they never bore you. It is printed on art paper, bound well and encased in plastic reading case. And at its price, the book is a real bargain.

YOGA ASANAS SIMPLIFIED. By Shri Yogendra. Published by the Yoga Institute, Santa Cruz, Bombay-25. Sole Distributors: India Book House, Bombay, Delhi, Calcutta or Madras. Pp. 176. Price Rs. 2/.

Shri Yogendra's books on scientific Yoga are now so well known all over the world that they need no introduction to readers. Formerly they were published in costly edition. For the first tim now the above book is publishe in the handy, popular, pocket book size. Beautifully produce and moderately priced, we hav no doubt that it will reach a larg number of the public who are interested in the science of Yog What characterizes this book i its scientific treatment, giving th physical and therapeutical valu of the exercises and their eminen practical use for the modern ma The illustrations which are man are of great value.

BOOKS RECEIVED

IN THE FOOTSTEPS OF THE BUDDHA. By T. L. Vaswani. (East and West Series No. 26). Published by the Author from Gita Publishing House, 10 Connaught Road, Poona-1. pp. 40. Price As. 8/-. or 1s.

MALTHUS ON POPULATION. By Prof. C. A. Saldanha. Published by the Author, M. J. College, Jalgaon, pp. 16. Price As. 4/-.

CHINESE "PANCHSHEELA" IN BURMA. By Girilal Jain. Published by the Democratic Research Service, Maneckji Wadi Building, 127 Mahatma Gandh Road, Bombay-1. pp. 48. Pric Re. 1/-.

INDIAN ERAS. By Pandit Kot Venkatachelam. Published b the Author, Gandhinagar, Vijayawada-2. pp. 84. Price Rs. 5/-

MEAN YOU! By Swami Pratyagatmananda Saraswati. Published by P. Ghosh trading a Messrs. P. Ghosh & Co., 20 College Street Market, Calcutta-12 pp. 40. Price Rs. 2/8/-.

Bhavan's News

AM SHABARI

KALA KENDRA'S Dramatic troupe had a successful tour of Saurashtra last onth. As already reported in hese columns, on the 18th and 0th, the troupe staged RAM HABARI at Somnath in a speially erected *pandal* to crowded ouses, on the occasion of the artik Purnima Festival. The am Saheb and many other disnguished visitors witnessed the erformances which were greatly ppreciated.

On 21st, 22nd and 23rd, the arty staged RAM SHABARI at ajkot. An open-air theatre had een specially erected at the ashtrasala grounds with seating ccommodation for over 3,000 perons. On all the days the theatre as full to capacity and the drama as repeatedly applauded. On he evening of 23rd, the troupe put p a specially arranged variety how for College students.

On 24th and 25th, the troupe ave two performances of RAM HABARI at Jamnagar at the hanvantari Mandir. Here too he house was full on both the ays. The Jam Saheb and many ther distinguished guests witessed the play.

Writes a valued correspondent: from Jamnagar:

RAM SHABARI, as our readers will remember, has had a record run at Bombay. It is produced by Sri Yogendra Desai, songs and music being by Sri Avinash Vyas.

"Bharatiya Vidya Bhavan's, Kala Kendra had a very successful tour of Saurashtra. Their artistes have earned the admiration of Saurashtra and greatly enhanced the prestige of the great Institution they represent. What has impressed us was not only the perfection of their art which kept the public of Saurashtra spell-bound for about a week, but the simplicity and humility of the artistes, in personal contacts and their readiness to put up with all sorts of hardships their tour involved."

GEET GOVIND

Bharatiya Kala Kendra has revived the popular spectacular dance-ballet GEET-GOVIND this month. The ballet is based on the life of Jayadeva who wrote the poem, and the life of Sri Krishna. A scene from it adorned the front cover of this Journal in the last issue. In this ballet, the cast is led by Nayana Zaveri, Ranjana Zaveri, Kanak Divecha and many talented artists. Among many others, a highly interesting feature of this ballet is the performance of the drummers from Manipur. The ballet is produced by Sri Yogendra Desai, the musical score being by Sri Avinash Vyas.

On the 9th of this month *GEET-GOVIND* was staged at the Bhavan's theatre to a packed audience. Repeat performance of the same are scheduled for the 16th, 22nd and 23rd of this month. Plans are open at the Bhavan for advance booking.

SANSKRIT EXAMINATIONS

Bharatiya Vidya Bhavan is conducting Examinations in Easy Sanskrit in persuance of the Sanskrit Vishva Parishad resolution. All are eligible to appear in them. This September, examinations in the first three grades were held. The ages of the examinees who appeared ranged from 8 to 68. They were drawn from all communities and were from all over India. There were 93 examination centres and as many as 168 students sat in one centre alone.

Out of 3,424 students who offered for all the three examinations the following are the results:

Prarambha: 362 passed with distinction; 472 in the First Class; 636 in the Second Class and 671 in the Third.

Pravesh: 23 passed with distinction; 180 in the First Class; 220 in the Second Class and 227 in the Third.

Parichaya: 18 passed with distinction; 29 in the First Class, 29 in the Second and 7 in the Third Class.

The next examination in four grades will be held in March 1957. Full particulars regarding syllabus, etc., can be had on application to the *Pariksha Mantri, Saral Samskrita Pariksha,* Bharatiya Vidya Bhavan, Chowpatty, Bombay-7.

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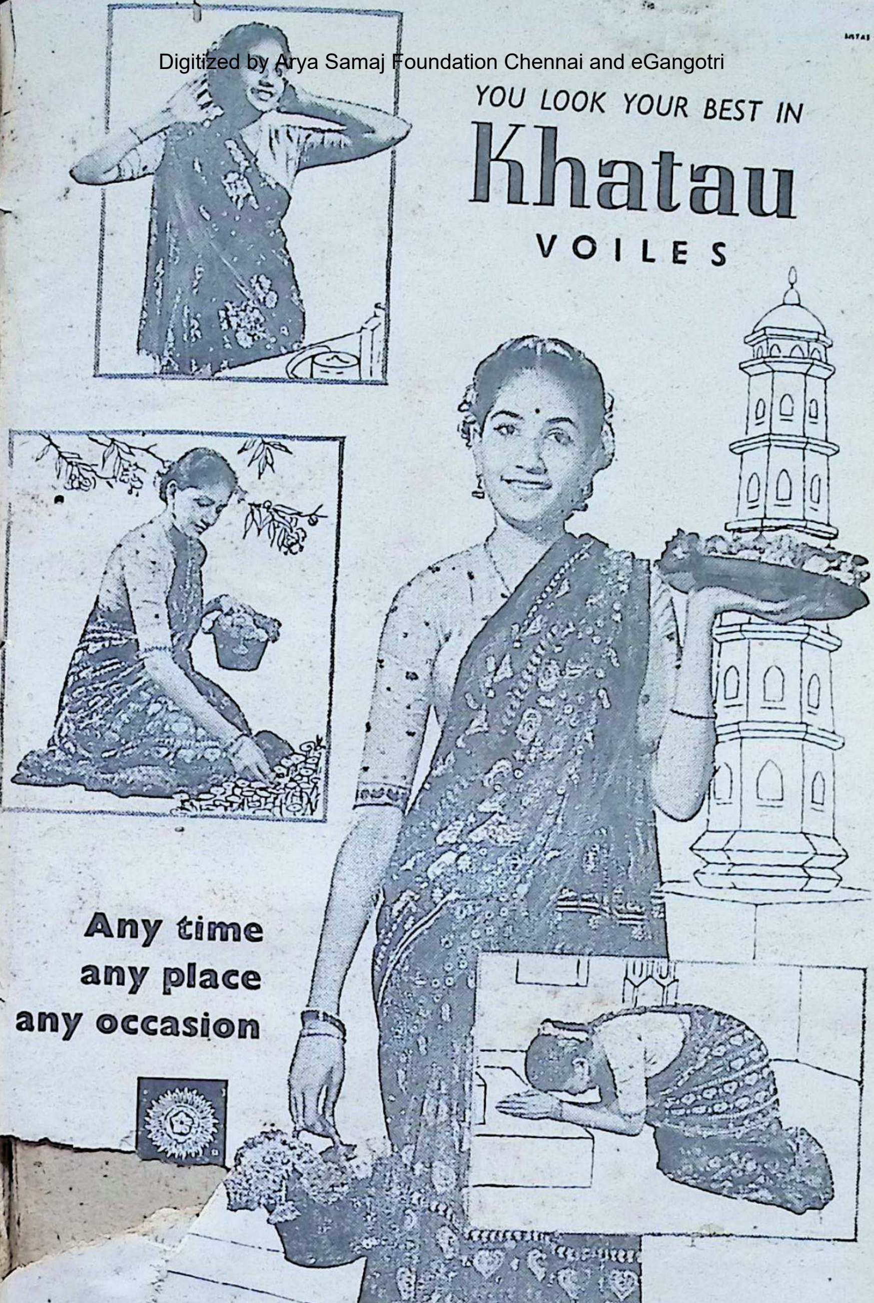
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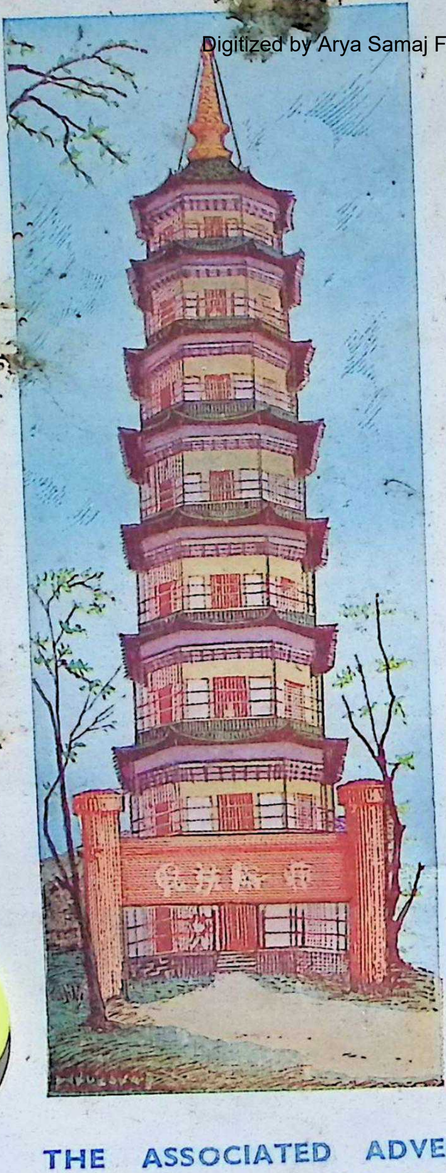

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